THE CHINESE RECORDER

Journal of the Christian Movement in China

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VOL. LVIII.

JANUARY, 1927.

No. I

Registered at the Chinese Post Office as a Newspaper.

THE CHINA CHRISTIAN

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A NEW FUTURE

Published Monthly by the Editorial Board.

Address Editorial Matters:—Chinese Recorder, Missions Building, 23 Yuen-ming-yuen Road, Shanghai, China.

Road, Shanghai, China.

On Advertising and Subscriptions address:—Presbyterian Mission Press, 135 North Szechuen Road, Shanghai.

Subscription, per annum, postpaid:—China, Shanghai Currency, \$5.00; United States and Canada, G. \$3.00; United Kingdom, 14/-. Single copies:—China, Shanghai Currency \$0.60; United States and Canada, G. \$0.30; United Kingdom, 1/3.

Subscriptions Payable Strictly in Advance.

Printed at the Presbyterian Mission Press.

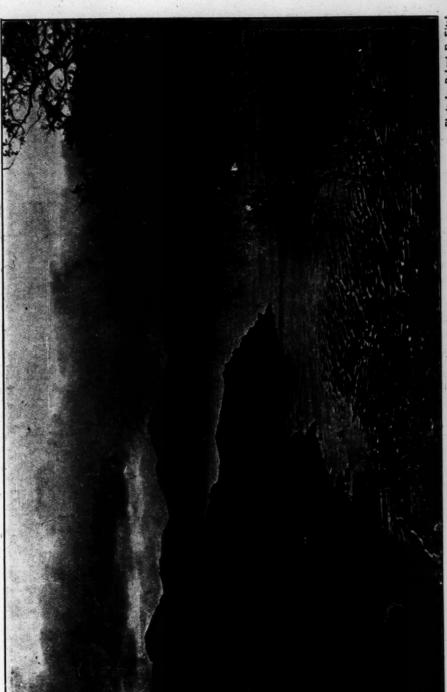
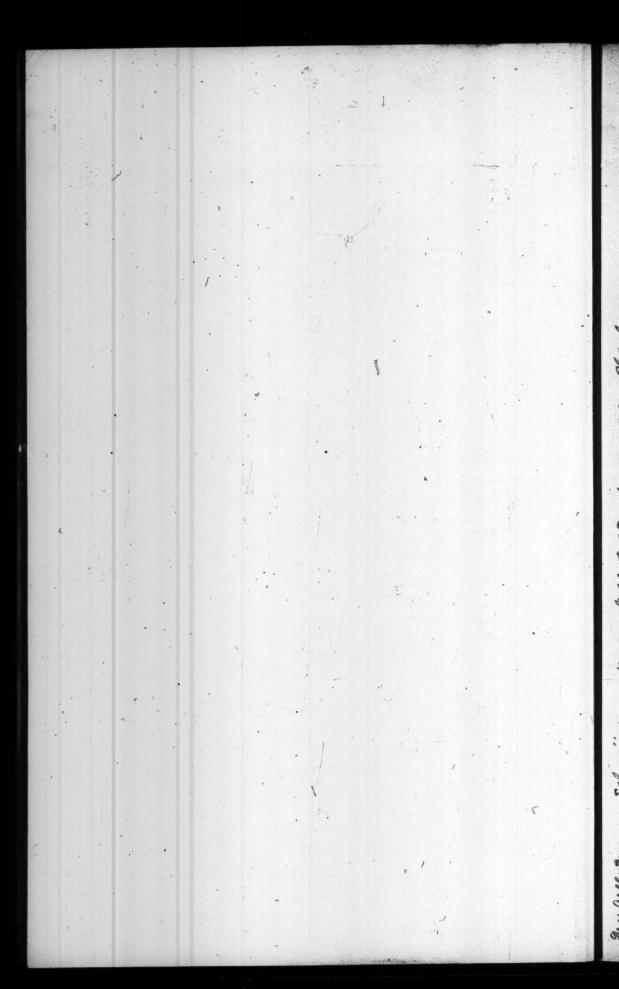


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SUNSET AT P'U T'O.



HE CHINESE RECORDER

Published Monthly by the Editorial Board Headquarters, Missions Building, Shanghai, China

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VOL. LVIE

JANUARY, 1927

NO. 1

WHAT 1926 MEANS TO THE MOVEMENT CHRISTIAN

EDITORIAL

The Christian Movement in China is changing with a changing environment. That much is clear. To define fully its position at the beginning of 1927, however, is impossible. To avoid being charged with using a Shanghai brush to paint China we wrote to a large number of missionaries for their opinion. Fifty of them generously took time to answer. This we deeply appreciate. These correspondents live in eighteen cities of the maritime, Central China and Manchurian provinces, and belong to fifteen large denominations. Only twenty per cent of them live in Shanghai, of whom all but two have contacts with most Christian centers all over China. They gave us fifty viewpoints. Nevertheless they converge on certain general trends. These we propose to combine with our experience in editing the Chinese Christian Year Book (1926) and our own widespread correspondence. Few of the critical problems revealed are pressing in Shanghai at the moment. They may be so, however, before these editorials are read. The new ideas now sweeping over China, and their disturbing effects are much more widespread than some of our local advisers realize.

The Chinese are developing a new temper. A new Chinese Church is being born. The environment of the Christian A New Movement has a new face. Sometimes it smiles. Sometimes it frowns. Sometimes it looks puzzled. New and lusty problems demand attention. The missionaries are developing new at-

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titudes. China is demanding new things of Christianity. Christianity is shifting into a new position. Thus by way of general interpretation of the situation. This for the Christian Movement has both an environmental and an internal aspect. Both of these will be briefly treated.

ASPECTS OF THE NEW ENVIRONMENT

The Southern Government is forging to the front. It has Political. a policy and new ideas. Its actual plans with regards to Christianity are unknown. As it moves north, however, the difficulties for Christians, heretofore to some extent localized, increase in complexity. The wave of nationalism is also rising. Both the new and old governments recognize the principle of religious liberty, though how they will finally interpret it is still in the mind of to-morrow. The movements against Christianity and Christian institutions are not in the main official. Officials, however, often fail to move on request for help. This is due sometimes to sympathy and sometimes to powerlessness. movements seem to originate mostly in an extremely radical wing of the Kuomingtang. Just where they are going no one can tell. They are still evolving. At present, however, they are the most prominent influence in those byways of life in China which are in communication with each other. Politically, therefore, issues are arising for the Christian Movement which cannot be clearly limned much less immediately solved. The missionaries are puzzled. Only a small proportion of Chinese Christian leaders see the road ahead. The national status of Christianity is, therefore, at the moment indefinable. The results for Christian institutions are, however, far from being always and finally disastrous. "Martial law is fairly strict (in Amoy) but its inconvenience is not felt much by the churches." Thus writes one. The letter from Swatow published elsewhere (page 72) indicates the same situation. At the time of writing the situation is perhaps most acute in Hankow, Wuchang and Changsha. In some places relations between Christians and non-Christians are good, in others bad.

Bad social conditions and "civil" war may produce anySocial and thing. For this reason in many centers of Christian work
Economic. conditions have been abnormal. Disturbances by bandits
and militarists have been very prevalent. Yet of the 10,000
Christian centers only a few have been violently upset and these usually
where international contacts are most in evidence. That fact should be
noted! Labor troubles grow apace. Strikes are increasing. These
have upset Christian schools mainly. The Presbyterian Mission Press
also had one. West China Christian University closed temporarily.
During the first half of 1926 the great majority of Christian
schools had enrollments surpassing those in the summer of 1925.

"Certain elements in the Kuomingtang are determined to bring all schools under strict government control. A minority in this party is working for the elimination of the foreign control of schools and the secularization of all schools." In many places economic stringency has been felt. Many boards have retrenched work and contributions. Local economic support has gone down. The Y.M.C.A. and Y.W.C.A. have been especially hard hit in this regard. A depleted currency has, in some cases, added to this difficulty. In many ways missionaries also have suffered. In Wuchang, Sianfu, and Nanchang they shared the dangers of a siege. Two Protestant and three Catholic missionaries have been killed (page 75). Others have been captured and robbed. Travel has been precarious. Living in Canton, Amoy, Wuchang, Hankow, Changsha, Chengtu and Nanchang has been especially distracting. Yet the majority of the 8,000 missionaries and the more than 750 centers where they reside have carried on. The disturbances follow the armies and the bandits. Much is sometimes said about treaties protecting the missionary. As a matter of fact the upsets in Christian work have arisen in causes to which the missionaries have only the remotest relation. Nevertheless Christian work and Christian workers have had their full share of existing disturbances. Some missionaries have talked of quitting here and there. Very few of them have done so. The signs are against any general breakdown in either the ranks of Chinese Christians or missionaries.

The Christian Movement faces a growing army of com-Religious and petitors and critics. This army has three corps, na-Cultural. tionalistic, cultural and rationalistic. They are dealt with in detail elsewhere (page 40). The cultural and religious revival going on in the Confucian and Buddhist ranks and the Eclectic Movements is somewhat submerged at present. Nevertheless it competes with Christianity. The anti-Christian movement, however, is in the front of the struggle and still growing. Hunan province, in particular, is afire with propaganda. Strangely enough the Y. M. C. A. a Chinese-controlled organization, is in some places singled out for attack. This attack seems to be aimed primarily at its Christian aspects. Other religions, however, also come in for violent attention. Here is one instance. The head of a normal school in Sui Teh, Shensi, was formerly vice-president of the Anti-Religion Student Federation. He stirred up his pupils to destroy the idols in the temples. The priest of one temple so treated at first blamed the Christians but afterwards ascertained the facts. At another place the students met with opposition from the farmers and had to buy them off with a small payment. This attack on Christianity correlates with a world-wide communistic movement. It is particularly active at the present moment in Changsha and Hankow. The plan of the Anti-Christian Movement.

announced sometime ago, to get into Christian organizations and bore from within is being carried out most effectively in the case of the Y.M.C.A. and some schools. It is accompanied at times by real persecution. Here and there a hint is given that this persecution will increase. Many of the anti-Christians have an unscientific and closed mind. They tend to reject Christian literature, for instance, simply because it is "Christian." This attitude has inhibited, to some extent the distribution of Christian literature among non-Christians.

What does all the above mean? Christianity is faced by a mind that is more wide awake and more deeply The New Chinese Mind. moved than the Christian religion even succeeded in stirring the Chinese mind before. Attention is focused on the Christian Movement in a vital way. Some extremists are trying to suppress it: others seek to understand it. As for instance at Liuyang, Hunan, from which the Wesleyan missionaries were driven out, a small group of Christians have organized to "study Christianity." In addition they want to reform the Church in discipline, doctrine and worship. The present opportunity for Christianity in China consists in a keener popular interest in it than ever before existed. The willingness to hear the Christian Message is probably greater than ever before. These various conditions and movements, however, are increasing the hesitancy to receive it. Yet it is a time to go forward.

ASPECTS WITHIN THE CHRISTIAN MOVEMENT

Perhaps the outstanding aspect of the Christian Movement Shadows. itself is mental and spiritual distraction. "There is a sense of discouragement in the Church amounting almost to despair," writes one. Another says, "Christian leaders find themselves groping for a Christian Message adequate to the intellectual, moral and spiritual needs of the hour." More arresting yet is this statement. "Returned students are losing their faith in the evolution of a strong Chinese Church and are pinning faith in some kind of revolution, in which they themselves are not willing to take part." Wherever Christian workers feel the existing disturbances their state of mind is one of tension. Many missionaries are uncertain as to how best to serve a church fired with self-determination. Here and there, in making way for Chinese leaders, they find themselves slipping into subordinate clerical work. That is naturally disconcerting. To that minority of Chinese Christians who are able to view the Christian Movement as a whole its Message lacks coherence. The question of the registration of schools is dividing the opinion of western and Chinese Christians. To help meet the problem of religious education raised thereby, the Council of Religious Education at its May (1926) meeting undertook a careful survey of existing methods of religious

education with a view to discovering the aims that should guide in meeting this intricate situation. The divergence in missionary opinion with regards to theological emphases is widening. Uncertainty about the part the church should take in general education seems to be growing in some places. Such shadows are not, of course, equally deep everywhere. Yet in many centers uncertainty as to how to proceed with Christian work is apparent. One dare not attempt to predict what 1927 may mean. Looked at from this angle the Christian Movement is running into typhoon weather. That, however, by no means spells disaster. Typhoons rarely sink ships nowadays. The Christian ship can weather the storm though complacency on the bridge is out of place. None of these fifty letters are complacent. Intensity of thought is the order of the day.

We cannot overlook the shadows. Complacent optimism is Rays of a pricked balloon. We need not, however, look only for Promise. and at the shadows. The sky is not all black. There are wide rifts in the clouds. Through them are shining rays of promise. To some of these we now turn.

Young China is demanding Christian literature that The Printed deals with current issues. This literature must teach men Message. to be practical as well as pious. The older type of literature, therefore, has especially heavy sailing on other than Christian seas. Disrupted transportation has prevented orders from being distributed. Lack of money has prevented many missionaries from purchasing tracts as freely as before. Nevertheless the Tract Society at Hankow records the biggest sales ever made in one year. The demand for The Book is also rising. A revival of gospel selling is reported in Manchuria. The sales of Bibles in mission schools have diminished, but they are increasing elsewhere. At the beginning of the year General Chang Chih-kiang ordered \$21,000 worth-the biggest single order ever recorded. The American Bible Society reports a circulation, for the first half of the year, of over two million. There has been a marked growth in the distribution of the Bible by Chinese Christians. The Christian Literature Society has sold more this year than last. All this literature circulates mainly among Christians or within Christian organizations. Christian literature does not seem, therefore, to be a widespread force outside of Christian circles.

Chinese Christian tians have become further clarified during the year.

Leaders. The urge for self-determination is spreading. One correspondent thus puts this matter, "I was impressed with the fact that the active pastoral and preacher leadership of the Church in China, as well as the church membership which they

represent will-when the time comes-make it quite evident that they demand the right of self-determination in the Church as well as in politics. There is objection to 'foreign imperialism' in the Church and strange to say those foreigners who are most vocal in denouncing the imperialistic attitude to the Chinese are the very ones who are accused of being 'Christian imperialists'." "It should be borne in mind that there is a very great probability that the Chinese church as a whole will not recognize as their leaders those whom we foreigners sometimes designate as 'leaders'." To some extent, however, the first glamor of Chinese Christian self-determination has worn off. An increasing number of Chinese leaders are facing the realities of the situation. They are beginning to realize more deeply the extent of the economic burden carried by the missionaries. "They will not," says one, "be hastily stampeded into acceptance of obligations they cannot carry." Christian equipment has grown rapidly in expensiveness. Dwindling local and foreign incomes are giving to the task of raising overhead expenses, on equipment largely provided by western Christians, a somewhat sombre significance. The burdens of independence are becoming clearer. With this clarifying of the issues as faced by Chinese Christians, has appeared a rising determination on their part to accept responsibility. Such Chinese Christian leaders are thus passing from the stage of merely urging that control be passed over to them to facing its responsibilities. The best illustration provided in these letters is in the one from Swatow (page 72). This aspect of the situation is mentioned by most of our correspondents. Chinese Christian leadership has, furthermore, actually moved into a more prominent position during the year. Devolution has moved forward. For the first time in the history of Christianity a national Christian Conference met-National Christian Council-with about threefourths of its delegates Chinese. Specially noticeable is the shift during this year towards Chinese leadership in Christian educational circles. The American Bible Society has had on the field its first Chinese secretary with marked effect upon its work. One of the pastors of Liao-Hai circuit, Manchuria, had just been appointed General Home Secretary for the whole church of Manchuria (page 70). signs of the times. Chinese Christian aspirations for self-determination have passed the idealistic stage. They are turning into dynamic effort.

There is strictly speaking no anti-missionary movement in the Church. There is, however, a definite tendency Missionaries. to divide missionaries into two types. One type is wanted; the other not. Neither type is clearly characterized. This attitude is causing many missionaries perchance to ask, "Is it I?" This is one cause of their weakening of morale. Alongside of this tendency to differentiate between these two types of western

Christian workers is a growing mood of cooperation between Chinese Christians and missionaries. From many quarters have come assurances and evidences that Chinese Christians still want missionary cooperation. We know personally of only one instance where the younger Christian leaders felt that the absence of the foreigner would make it easier for them to combat the Anti-Christian Movement. If there are others we should appreciate being informed of them. The urge for self-determination, therefore, is not accompanied by any mood of selfsufficiency. And Chinese Christian leaders and missionaries together are beginning to re-evaluate the whole Christian Movement.

It is generally recognized that Chinese Christian leader-Inadequacy of ship is utterly inadequate for either the administra-Chinese tion of existing Christian institutional work or the Leadership. more particular work of the ministry. Particular attention is being given to the needs of the pastorate.

All Chinese leaders are over-burdened. There are not enough for the tasks. In addition the pastors labor under a lower economic standard than their colleagues in other departments of work. There is, however, no general standard of what constitutes trained leadership. One result is a conviction that missionary attention should be turned more exclusively on the task of producing leaders. None of our correspondents urge an increase in the numerical strength of the missionary body. Several do, however, suggest that it should go down. The necessity of educating western churches up to the direct support of Chinese Christian workers is urged by one whose mission is successfully initiating this new policy. Most of our correspondents draw attention to the urgent necessity of pushing forward the Chinese leadership. Christian minds are focusing on the essential and most pressing problems.

Rethinking the Church.

This refocusing of attention comes out most clearly in connection with the special work of the Church Place of the Undoubtedly through retrenchment and opposition Christian work has slowed up in many centers. The opportunity for thinking provided thereby is being

widely used. Program making is in abeyance. A search for central objectives has taken its place. As one result of the pressure put upon Christian educational work there is a tendency to consider the enlargment of the range of activities of the Church. Here and there renewed emphasis is being laid upon personal evangelism. An effort to make the Church more effective in promoting community living and in providing a vital religious education is also in evidence. There is little talk about a "social gospel." Our impression is that there is a decided trend towards a socialized evangelism. The desire to make Christian worship Chinese in tone and form is also growing though no definition of what that involves exists. Correlated with this is a desire to appreciate more clearly the worth-while values in China's religious experience. Books in Chinese and English looking to this appreciation are increasing. The last meeting of the International Missionary Council¹ recognized the need of Christian study of the "body of truth" in others than the Christian religion. Undoubtedly there are difficulties and dangers here. There is a trend in this direction nevertheless.

Most significant is the growing concentration of attention upon the spiritual rather than the dogmatic The Spiritual aspects of the Christian religion. A few quotations will Quest. help here. We need "to bend our will and habit to the abandonment of repetitious statements of religious formulae, and center our thought upon sympathetic help to the Chinese." "There has been a revulsion against the over-emphasis upon political questions and the realization that the primary problem of the Christian Church of China is to restate its message and to lay more emphasis than ever upon the religious character of our work." "Jesus devoted himself not to presenting, explaining or defending a set of doctrines, old or new, but to proclaiming a Gospel." There is a tendency "to deal not with peripheral things but with that which is central." "In spite of all the anti-Christian movements the trend of Chinese thought, both consciously and still more unconsciously, is towards the acceptance of the moral teaching of Christ and also the recognition of religion as the basis of conscience." We are facing anew "the old problem of taking Jesus seriously." "We must so live that Christianity will be obviously on the side of justice." "There is a growing disposition to interpret religion in terms of life." All these tendencies headed up in the "Call" issued by the National Christian Council. This was an attempt to center attention on Christ's way of life. It was the beginning of a new search for ways to embody the spirit of Christ in both the secret cloisters of the heart and the crowded marts of men. It fits the mood of our correspondents. It is a new strategy to meet the new attack. It means a new mind in the Christian Movement in China. It is a new spiritual and ethical challenge to meet the new challenge. It is the most significant trend of the year in Christian circles. We are not in a pessimistic mood. Only two or three of our fifty correspondents are either. A living faith and dynamic effort are the best apologetic for the Christian religion. The Christian Movement is starting out to make these real as well as ideal.

^{1.} See Chinese Recorder, 1926, November, page 766.

^{2.} Chinese Recorder, 1926, November, page 762.

Contemporary Chinese Christian Leaders 1. David Z. T. Yui

GROUP of friends—Chinese, Americans and Britons—recently presented Dr. Yui with a handsome silver loving cup. Underneath his name these words were engraved—Patriot, Peacemaker, Prophet. It is impossible to understand the full significance of Dr. Yui's career and present leadership except in the light of all three of these roles. He has not played them, first one role and then another, but with remarkable consistency has combined all three in his whole attitude and in his many services.

The facts of Dr. Yui's career are well known and need only be mentioned here. Born in Wuchang in 1882 in the simple home of a Christian clergyman; educated first under private tutors in the Chinese Classics and later in Boone College, St. John's University and Harvard University; teacher and headmaster of Boone School; commissioner of foreign affairs in Hupeh Province and secretary to the first vice-president of the republic in 1912; editor of the Peking Daily News; nation-wide lecturer on educational subjects and pioneer leader in the Kiangsu Educational Association; important member of commercial commissions sent in 1915 to America and in 1926 to Japan; People's delegate to the Washington Conference on Disarmament and honorary secretary of the Society for Promoting the Redemption of the Shantung Railway; vicechairman of the Sino-Japanese Society and officer of the World's Student Christian Federation; general secretary of the National Committee of the Young Men's Christian Association of China since 1916 and chairman of the National Christian Council since its organization in 1922.

This is only a brief and incomplete summary of Dr. Yui's career. It says nothing of the college presidencies, the cabinet posts, or the highly renumerative commercial positions which he has had to turn down many times over!

His main service has, of course, been rendered through the Young Men's Christian Association, in which his leadership has exerted a nation-wide influence and won world-wide attention. This movement has grown enormously in equipment, leadership, and usefulness since he became its General Secretary ten years ago. Dr. Yui has always seen in the Movement not an end in itself but an agency to be used in the service of his country. This point of view has made him ever-ready to lead out in undertakings previously unknown in Y.M.C.A. circles in this or in other countries. For example, when the country generally was either skeptical or indifferent on the subject he called Mr. Y. C. James

Note.—Readers of the Recorder are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

Yen to his staff and stood loyally behind him until his dream of a plan effectively to attack illiteracy gradually became an accepted reality ready to hive off as the National Popular Education Movement. Likewise, Dr. Yui several years ago conceived of the possibility of serving one of the most urgent needs of the new Republic by enlisting the City and College Y.M.C.A.'s of the country in a constructive program of citizenship training. He has not compromised in the least any of the underlying moral and spiritual objectives and principles of his Movement, but he has always thought of it not as a stereotyped organization with a hard and fast program to be propagated, but rather as a living organism composed of persons who must keep themselves sensitively responsive to vital human needs as they arise in ever-changing forms.

While Dr. Yui has not hesitated to throw himself into the lists when the call has come for him to undertake patriotic services along a great variety of lines, he has always held as his deepest conviction that the character of the individual is the key to all national problems. He has not sought, therefore, to serve so much by trying to influence political events as by trying to influence the lives of young men and boys. "If," he recently said, "we could have done the sort of educational character-forming work we should among our boys twenty-five years ago, China's present problems would be far easier to solve." He has eloquently preached and faithfully practised the conviction that the strength of a nation lies not in armies and navies, nor in the exploitation of its material resources, but rather in the moral strength and quality of its people. "Jen Keh Kyiu Kuo" (人格数)—national salvation by character—is a phrase of his minting which has had the widest possible currency among the youth of China during the past few years.

Dr. Yui's patriotism has never betrayed him into a spirit of narrow nationalism. Passionately patriotic he profoundly believes that above country is humanity. His own education combines the best in the culture of China and of the West. As honor student in a leading American University, as traveller and speaker on many platforms in China, Japan, America and Europe, as member and leader of important international organizations, his contacts have been wide and intimate. In his own organization he has seen an agency not only of national service but also of international fellowship, understanding and cooperation. Associated with him as members of his staff are Americans, Britons and Danes, all of whom are made always to feel that they are not less members of his team than his Chinese colleagues. When the Sino-British feeling was tensest in the summer of 1925, Dr. Yui redoubled his efforts to increase the number of British secretaries serving the Association Movement in China, cabling the British National Y.M.C.A. Council to send out at once a candidate then under consideration on a permanent basis, if possible, or at least for temporary service.

Dr. Yui believes that though people generally are not awake to the fact the world is now one and its several parts can never more live without reference to each other. Several months ago a visitor from abroad asked him why, just at that time when through methods of agitation China was getting her case heeded as never before by foreign powers, he was giving so much of his attention to trying to get together influential men of different nationalities resident in China for plain but friendly consideration of outstanding issues. His reply was instantaneous. "Two reasons," he said. "First, for weal or woe our lots are henceforth thrown together. We must come to know each other in order to understand and appreciate each other. It will not be easy for the various groups of nationals living in China or for their respective countries to bridge the gulf which now separates us but bridge it we must by straight-forward, patient and friendly association with each other. Second, one side or another in a controversy may win its way by conflict but no such victory can endure. Only the victories of peace in which both sides gain are of any permanent value."

During the past year when "war psychology" has blinded the reason of so many, and when his actions have been misconstrued both by fellow-countrymen and by foreign critics, Dr. Yui has unswervingly kept faith with his convictions as a Christian internationalist. Those who have been closest to him realize how truly he has worked not only as patriot

but as peace-maker.

Dr. Yui's deepest faith, however, is religious. When in 1923 he paid the penalty of a too ardent service by a breakdown in health he was forced suddenly to change from a life of intense activity to a prolonged period of rest and quiet. His friends recall the testimony he bore at that time to the fellowship with God which sustained him through the period. "Quite different," he said, "is the meditation of a Christian and of a non-Christian. Some of my non-Christian friends who practise meditation tell me that in their meditations their effort is to empty their minds of all thought. My effort, as a Christian, on the other hand is to exclude all other thoughts from my mind so that it may be filled only with a realization of the loving Father whom Christ has revealed to us."

A short while ago Dr. Yui was talking intimately with a group of fellow-workers concerning the faith which, in these trying times, sustains in him a spirit of persistent hope and courage. After speaking of the pessimism so common in all circles in China to-day, he said; "I do not believe a true Christian can be pessimistic. Our supreme need to-day is faith. If we are without positive convictions there will be no power in our lives or in the Christian Movement. I believe, with a faith that is unshakable, that there is a God and that He is my Father. He is as real to me as if He were present in the flesh. I believe that God sent Christ

to be the supreme revealer of Himself to men and the supreme example of what a human life may be when lived in perfect harmony with God. Christ saves us by bringing us to God. He also bids us be perfect even as God is perfect. My knowledge and experience of God through Christ, though still in the kindergarten stage, are none the less such as to make it impossible for me to be pessimistic."

Before closing one would like to speak one word of David Yui the man. Strong and challenging as he is as a public leader, he is at his best in his intimate personal relations. With his gift for quick decisions and his great administrative wisdom is combined a capacity for winsome friendliness, and at times almost playful good-humor. With all his wide contacts as leader and counsellor in great movements his true character is best seen in his everyday relations as a faithful and sympathetic friend.

One is persuaded that that which gives tone and depth and an unfailing impression of strength to all his other qualities as seen both in his public and his private life, is the habit to which he only occasionally refers of "the practice of the presence of God." In this habit one finds himself very near to the secret of the life and influence of this contemporary Chinese Christian leader, David Yui—Patriot, Peacemaker, Prophet.

The Present Missionary Morale

GEORGE R. GROSE

N response to the request of the Editor of The Chinese Recorder the writer presents this brief article on present missionary morale. In order that the survey might not be questioned as being the reflection of a personal mood a letter was addressed to more than a score of representative missionaries of seven different denominations requesting an answer to the following questions:—

1. Are the missionaries with whom you are in contact discouraged concerning their work?

2. Do you find disturbing doubt as to the worthwhileness of missionary service under existing conditions?

3. If you have found a weakening of missionary spirit, to what do you attribute it?

4. Should there be any change in the policy of mission boards? If so, what?

The replies are candid and illuminating. While expressing different points of view there is striking unanimity in their appraisal of the essential features of the present missionary situation in China. Guided

by these letters and by personal contacts with many missionaries in different sections of the country the writer aims to interpret the present missionary mood.

It must be borne in mind from the outset that there is not one missionary mind but many. Differences in personal temperament, surroundings, denominational policy and the rapidly changing conditions in China make for wide differences in missionary outlook. However, there is a strong and steady current of missionary thinking which is easy to follow. At the same time there is much confusion and uncertainty of mind concerning the fundamental problems of Christian missions. Formerly the missionary task seemed simple. It was the conversion of pagans to faith in Jesus Christ. Its chief objective was the baptism of converts. The ministry of teaching and healing was important mainly as contributing to the work of evangelizing the people. Now the work of Christianizing a community or nation is exceedingly complex. Schools, hospitals, social and industrial enterprises are closely related to the work of evangelization. The closer contacts of east and west, the interchange of ideas of different nationals and the nationalistic movement of recent years, have created a new social and intellectual atmosphere for the Christian worker in mission lands. The changing political conditions in the Orient and the new attitude of Orientals toward western civilization have multiplied the problems of the Christian missionary. The serious challenge of the Christian faith on account of unseemly international contacts and the spread of a naturalistic philosophy in the schools and universities make the work of Christian evangelization increasingly difficult.

Has anything happened to affect the morale of present day missionaries? Many things.

First, the disturbed conditions in the country have been a tremendous handicap to all Christian and philanthropic enterprises. The ravages of war and banditry are incessant. For the past three years there has been a steady growth of the anti-Christian movement. Along with the growing appreciation of Chinese culture there has developed a severe criticism of western civilization. The rising tide of nationalism has developed in its extreme forms an attitude of disrespect for everything foreign. This has made the work of the missionary more difficult. Under the stress of the popular movement in not a few instances Chinese students have shown seeming ingratitude and disloyalty toward those who had helped them to every opportunity of education and advancement. The mission as a foreign organization has been too slow in becoming an integral part of the Chinese Christian Church. As the result of raising up trained Chinese leaders and the reasonable demand of the Church for autonomy, administrative positions formerly held by foreigners are being transferred to Chinese. The mental strain in-

cident to the perils of wars, riots and disease, also isolation in the interior, is insidious and continuous. Another fact that has had to be reckoned with in the past few years is the retrenchment in work on account of falling income from mission boards. The heavy reduction in working staff, the uncertainty in tenure of service, the inadequacy of salaries for modest comfort and for educating children create grave personal problems for the missionary. In treaty ports and commercial centres there has been a constantly widening breach between business and missionary groups. There are many foreign business men in the Orient whose personal standards and business practices make for international good will. On the other hand there are those who look upon the protection of foreign trade as the chief duty of the Chinese government, and who regard the missionary as an unwarranted meddler in international affairs. The missionary in protesting against the economic and political exploitation of the people with whom he labors alienates his own fellow-countrymen. In addition to all these things, the loneliness of life in a foreign land among people of another tongue with a different social point of view, long separations from home friends, with the constant pull of pagan surroundings, enter into the very marrow of missionaries.

Now in view of the conditions above outlined it would not be strange if there were confusion in thinking and depression of spirit on the part of many missionaries. One finds more discouragement among the older missionaries than among the younger. It is not easy for a benevolent paternalism to pass into a true fraternalism. If turning over their long cherished work to the control of their less experienced Chinese associates involves the risk of mismanagement some missionaries seem unwilling to take it. And vet this risk must be taken by every new generation as it comes to its own in responsibility. younger group of missionaries, in close personal contacts with the Chinese, are as a rule in full sympathy with the national aspirations of the Chinese and are earnestly promoting the development of a truly indigenous Church. One finds also a small number of young missionaries who have become so enamored of Chinese culture and have so fully identified themselves with the nationalistic movement that they are in danger of losing their identity as Christian missionaries. They are only a western echo of Chinese sentiment. They have become such ardent advocates of treaty revision and the abolition of extraterritoriality and other popular causes that their passion in preaching Christ and Him crucified is burning low. Others have not yet found themselves. They have been disillusioned concerning missionary life. For a time missionary work was dangerously popular. It had a touch of adventure with an open road to leadership. Now the task is seen stripped of all its glamor. Instead of professional preferment it means patient, selfsacificing giving of one's best in the training and inspiring of Chinese leaders until Christ be formed within them.

But the instances above cited do not represent the predominant missionary sentiment. Notwithstanding the difficulties of their work the great body of missionaries in China are not discouraged. They see that the task of evangelizing China on the quantitative side, with only two million Christians among four hundred millions, is only begun. They are calling to the western church in the language of Livingstone to the London Missionary Society: "Send me anywhere so long as you send me forward."

Unquestionably the Christian Movement in China faces to-day a great crisis. The crisis arises not from the desperateness of the situation but from the magnitude of the opportunity. The future of Christianity in the Orient for a hundred years to come will be determined largely by what western churches and nations do in the next five years. With the rapid unifying of China in a true nationalism, with the progress of the mass education movement, with the raising up of well-trained Christian leaders, with the growing determination of Chinese Christians to build up a self-supporting and self-perpetuating church, and with the more intelligent hearing of the Gospel stimulated by the anti-Christian movement, it is only nine o'clock in the morning for the cause of Christ in China.

But there is need of a new appraisal of missionary work. There is need of a new apologetic for Christian missions. There is need of a clear analysis of the missionary mind and motive. Four things will tremendously strengthen missionary morale.

First, a clearer understanding of the real function of the Christian missionary. What is his chief objective? It is not to proclaim a formal doctrine for men's salvation. It is not to transplant western institutions as indispensable to the welfare of the people of the Orient except as they may be adapted by the people themselves to meet their needs. Much less is the task of the missionary to give to the east the veneer of western civilization. The function of the Christian missionary is to interpret the teachings and spirit of Jesus Christ so vitally that He becomes to men the power of a new life. Not as an overlord, but as a spiritual leader and colleague, the missionary is to help build up a real living church of Christ for the evangelization of the nation. He is to plant the seed of the kingdom of God in certain confidence that the life of the seed and a ready soil will take care of the outcome. He is the herald of a truth which men everywhere need for their salvation and hope. He is the friend of the poor, the champion of the rights of the down-trodden and oppressed, an example of Jesus Christ in self-sacrifice and service. He is pre-eminently a messenger of God and a helper of his fellowmen in the things of the spirit.

The plan of foreign missions no longer contemplates bringing the whole world under the dominion of one vast organization uniform in creed and in sacrament. It is rather the communication to the Oriental world of the spiritual tradition and the abundant life of Christ. Christianizing a nation does not mean denationalizing a people. The Christian missionary recognizes "racial differences of thought and sentiment" and undertakes to penetrate all the relationships of this world. commercial, political, social and educational by the moral energy and the spiritual ideals of the Gospel of Christ. The call of Christ to the modern missionary is to seek and to save the lost-but not alone lost souls of a heathen world. The world itself, its intellectual achievements, its literature, and social institutions, its political and commercial interests must feel the quickening touch and the transforming power of the Christian life. The missionary is a herald of the kingdom of God—a social and spiritual kingdom-which is like leaven hidden in three measures of meal steadily and certainly leavening the whole mass. undertake to penetrate the entire area of Oriental thought and life by the spiritual power of the Christian life is a vastly more significant task than the mere baptizing of converts from paganism. To master all the interests and vocations of men by the spirit of goodwill, to make Jesus' ideals of character and of service the standards of personal and social life, to dominate all the institutions of business and of government by the principles of mutual respect and fair play is the only objective of Christian missions that will stand the test of modern times and answer the call of Jesus. The essence of the missionary enterprise is found in Jesus' parable of the seed. To put the living seed in contact with the soil and air and then trust to the eternal forces of the harvest is the alluring task of the Christian missionary. The resistless vitality of good men constantly invigorated by the Spirit of God is the sure promise of the world-wide triumph of the Gospel of Christ. With this interpretation the missionary enterprise is implicit in the very heart of the Gospel. It is the supreme business of the Christian Church.

Second, wherever there is lack of a compelling conviction of a divine vocation there is inevitably a weakening of missionary spirit. As long as the sense of our commission to go into all the world and preach the Gospel to every creature is clear and strong there is no discouragement. As soon as the conviction that ours is a spiritual mission on which we are sent by the will of God begins to die out, the difficulties of the task begin to loom larger. The missionary to-day needs to soak his mind in the Epistles of Paul. The opening salutation of every Epistle save one breathes this compelling conviction: "I am an apostle of the good news of Jesus Christ, not by the will of men, but by the will of God." Men may not appreciate me, but I am sent by the will of God. Persecutions and perils may await me, but I

count not my life dear unto myself if I may finish the ministry which I have received of the Lord Jesus. The difficulties may multiply but I am ready to preach the Gospel in the face of danger and of death. In the presence daily of his divine commission the missionary rises above discouragement. The divine call to evangelize the world is not obsolete. Our missionary consecration must be brought up-to-date. This alone will sustain missionary morale.

Third, there is evident in some quarters a weakening of conviction as to the unapproachable uniqueness of the Christian revelation. The Apostle Paul's missionary career was born in the inner certainty that to him "was given the gracious task of making known unto the Gentiles the unsearchable riches of the Gospel of Christ." Unless Christianity is to us something more than one of the great religions of the world missionary passion can not be sustained. Unless Jesus Christ is to us something more than one of the world's great teachers and leaders missionary zeal will burn out. If in all things and among all men He has the pre-eminence, if He is the best I know of all mankind in ideal and in power for righteous living, if His Gospel is the power of God unto salvation to every one that believes,—that conviction is the very life nerve of Christian missions. In this faith a missionary writes, "I believe the spread of the Gospel is the most important thing in the world." The missionary with this conviction will have all the greater hospitality of mind toward the truth of all other religions. The fullest appreciation of the teachings of Mencius and Confucius will only prepare the way for the completer revelation of God in Iesus Christ. Christianity is not the foe of other religions, but their fulfillment. Knowing the failures of organized Christianity, it becomes the Christian disciple to be humble. Knowing the culture of the Chinese, it becomes the Christian evangelist to be teachable. Whenever he speaks for Christianity in contrast with other world religions he must do it in meekness of spirit and in assurance of the final triumph of the Christian faith. Other religions in their ethical teachings closely approach the religion of Jesus Christ, evidencing the fact that in no time or place has God left Himself without witness among men. But the lack of the great ethnic faiths, the lack for which nothing else can atone, is Christ. They have no Christ, the Savior and Lord; and without Him life lacks its supreme necessity. This unfaltering conviction is the very heart of the missionary enterprise. When this conviction wavers missionary enthusiasm dies. So long as the Christian missionary believes with all his heart that "In Him was Life, and that Life was the Light of Men. The Light shines in the darkness, and the darkness has not overpowered it."-So long will the Christian faith triumph and the Church sing its hymn of hope:

"For the darkness shall turn to dawning, And the dawning to noon-day bright: And Christ's great kingdom shall come on earth, The kingdom of love and light."

Fourth, another important element in present missionary morale is the attitude of mission boards and the home church. A larger confidence on the part of the boards in the ability of the workers on the field to administer the affairs of their work would be tremendously heartening. The lack of flexibility in a system dealing with persons and with human situations at the long range of twelve thousand miles makes for friction and inefficiency. The continued discussion of policies of retrenchment or of advance takes the very heart out of those who are on the front lines eager to push forward. Further, if the mission boards would transfer nine-tenths of the details of administration of mission affairs to the mission fields, and would devote the bulk of their energies to spreading abroad in the home church information that is fresh and appealing, and to arousing the conscience of the church to take seriously the great enterprise of world evangelization, it would make mightily for the strengthening of missionary morale. One missionary who is giving the full measure of devotion writes not in complaint but in a ringing appeal for re-enforcements: "Tell the mission boards to buck up' and send more missionaries." In short, what is needed from the home base to put new hope and courage into the missionaries is more vision and less machinery; more spiritual agony for the redemption of men, and less devising of methods and "setting up" programmes; more calling the Church to a real consecration to Jesus Christ and less reliance upon the mechanics of money raising. The victory of the cause of Christ depends not chiefly but solely upon our faith in God. If He lives and leads in lives transformed, in minds renewed, in social consciousness awakened, and in all the efforts to build a new world of righteousness we will not fear to follow. "The Light shines in the darkness and the darkness can not overpower it."

Boards and Missionaries: Suggestions Toward an Understanding

K. S. LATOURETTE

with the missionary enterprise: (1) the "home" churches, (2) the mission boards, (3) the missionaries, and (4) the Christians whom for lack of a more convenient term we have rather maladroitly called "native." For years only the first three groups—usually only the second and third—had pronounced views of

their own, but latterly all four have become vocal. Misunderstandings and even friction there have always been between these four groups, but recently these have in some instances become very acute. If the enterprise to which we are devoting our lives is to make its greatest contribution to the race, it is obvious that these failures of complete adjustment must as far as possible be removed and that to that task all of us need to give careful attention.

- II. In the first place, to analyze accurately a situation is usually the first step toward finding a solution. That situation would seem to be about as follows:—
- 1. Protestant missions are experiencing the most pronounced transition that they have yet undergone. As a movement of any size they are really only a little over a century old and this period through which they are now passing is for them a new experience.
 - 2. This transition seems to be due to the following factors:-
- (a) Certain ones within the home churches themselves. These are in the main:
- (1) The questioning by many of the belief accepted by earlier generations. Protestant missions grew out of the Pietist Movement on the Continent and its closely allied Evangelical Awakening in Great Britain and the great revivals in the United States, and have been supported chiefly by the groups which were most deeply affected by these movements. In the main—in spite of denominational differences which have often been sharp—there has until recently been a fairly general agreement as to what is fundamental in the Christian message and as to what the work of the Christian missionary should be: witness, for example, the way in which members of many different denominations have coöperated in the China Inland Mission. In contrast with this earlier unity we are to-day seeing a discussion, often acrimonious, over what is fundamental and some Protestant bodies are being almost rent in two thereby.
- (2) There is a questioning, frequently associated with the above, as to whether we ought to have a missionary enterprise at all. We have always had to face that question, but it has usually been raised by those who have not supported missions. To-day it is being put by many whom we normally expect to be the warm advocates of the enterprise. This questioning comes in turn from two other queries: (i) Has Christianity at its best anything distinctive to contribute to other peoples and faiths; is it the best and the final religion, or is it just one of several faiths, any one of which is about as near to the truth and about as far from it as any other? (ii) Is not Christianity as we know it in the west so divided, has it not so failed to transform our own civiliza-

tion that we dare not take it to other peoples until we have made it more Christlike and more effective in the lives of our own peoples? A generation ago neither of these questions was raised seriously by those upon whom the burden of the missionary enterprise rested. Christianity was believed to be the best and the highest faith, and—even by the liberals among missionaries—western civilization was held to be one of the best apologetics for Christianity. To-day a few missionaries and many Christians at home are not sure of the first, and many, both missionaries and Christians at home, are extremely doubtful about the latter.

- (3) There is a failure to increase giving, and often an actual decrease in income, due in part to the factors just mentioned and in part to a variety of others too numerous and complex even to mention—such as the financial situation in Great Britain and on the Continent that has followed the War, and the rapidly rising budgets for home work and the many other demands made upon the churches.
- (4) There is a decrease in the offering of life, due in part to the failure to send out some who have presented themselves to the boards and in part to factors (1) and (2), both of which are especially affecting the student class, the group from which recruits come. Two decades or less ago the foreign missionary enterprise seemed without a rival in its call to adventurous Christian living and as a practicable means of bringing in on a world-wide scale a better order. To-day many other appeals to heroic endeavor seem to many of our college youth more imperative—the efforts to abolish war, to form a more nearly Christian industrial and economic order, and to insure better interracial and international relations. The importance of Christian missions as a means of achieving these ends is not clearly seen, and as a result even earnest Christian students are not as much interested in them as were their predecessors of fifteen years ago.
 - (b) Certain factors in lands in which missions are conducted.
- (1) A rising tide of nationalism which is critical of the west and everything western—with here and there important exceptions, such as the esteem in which science is held by most Chinese students. This nationalism seeks political independence of the west and treatment by it on the basis of equality and gives rise to many movements so familiar in China.
- (2) Chinese Christians naturally share in the nationalistic feeling and many are especially eager to avoid the appearance of collusion with foreign imperialistic aggression. They desire, too, the early independence of the church from foreign control.
- (3) This movement toward the independence of the Chinese church is aided by the presence of many educated Christians, the product of

the schools on which Protestants have placed such emphasis in these past few decades.

- (4) With the demand for freedom from foreign control often goes a desire to make Christianity take on Chinese forms in thought (including theology), worship, architecture, and organization.
- (5) There is among many Chinese Christians an impatience with western denominational divisions and a desire for unity.
- 3. These factors in the transition in Protestant missions are affecting all four of the groups that are most intimately concerned with missions, but in varying degrees.
- (a) The home constituency is profoundly affected by the debate on accepted Christian beliefs, for the battle is often fierce and noisy—to the confusion of many. There is, too, among the home churches much questioning as to whether we ought to have foreign missions. Members of these churches are in part vaguely aware—some of their members keenly so—of the new factors in "mission" lands. To the giving part of the constituency, however, the old forms of appeal are still potent and no new apologetic for missions has yet been evolved to reach those who are seriously in doubt about the validity of the missionary enterprise.
- (b) Boards are often at the storm center of the debate on fundamentals and are also becoming more and more awake to the questions in the minds of some of their constituency and to the new conditions in the young churches abroad. Some are more awake than others and all, with varying degrees of skill, are trying, usually earnestly and with open minds, to find a way of harmonizing diverse factions, of solving the many problems presented by the situation, and of working out a new program for missions abroad and a convincing apologetic to their constituency at home. Both the home churches and the boards are naturally most awake to and concerned with the factors of the situation at the "home base."
- (c) Missionaries are, more than any of the four groups (unless it be a subdivision of the second, the board secretaries), affected by all the factors. They are naturally quite as deeply, possibly more deeply, concerned than any.
- (d) The "native" Christians are, while feeling the effects of all the factors mentioned, naturally, more profoundly under the influence of the movements which have their origin in their own country.

The boards are concerned chiefly—although by no means entirely—with finding solutions which will carry with them the constituency at home, and the missionaries are concerned chiefly—although again not wholly—with finding solutions which will maintain and improve the

work on the field. This difference of viewpoint, together with the natural division of opinion over ways of meeting an unprecedented situation, accounts chiefly for the lack of accord between boards and missionaries.

- III. If this approaches at all a correct analysis of the situation—and there is, of course, nothing new in it—how can boards and mission-aries best coöperate to meet it? How can they at least insure unity and understanding among themselves, and so with the other two groups? Here only general principles can be stated, all of them old and familiar to us all, and, fortunately, proved valid by the long centuries of Christian experience.
- 1. We must recognize that it is an unusual situation, unprecedented in Protestant missions, which confronts us, and that no solution can be found easily or quickly.
- 2. We must be patient with each other, as all of us together seek for a solution.
- 3. We must continue to trust each other and to tolerate wide differences of opinion. Some will to others seem to be departing from the faith delivered to the saints. These others will to some seem vision-less and bound by tradition. It is only by realizing that each wishes to be loyal to the truth and by keeping open minds that we shall find the solution. Decisions, both on the field and at home, often need to be made quickly, and to the board the mission often will seem to have acted hastily and unwisely and to the mission the board will seem to be ignorant of the situation. Each needs to try to take into consideration all the factors involved—the mission those in the home constituency, and the board those on the field—and to trust that the other is doing so.
- 4. We must try to inform each other, as clearly and as often as possible, of the new facts and movements as they arise, the board being in a position better to know the factors at home and the missionaries those on the field.
- 5. We must, of course, engage in the frankest discussion with the greatest of mutual tolerance. The missionary should not be asked to resign, except possibly in extreme instances, nor should he become discouraged too quickly and hand in his resignation hastily.
- 6. There may need to be a clearer definition of the sphere in which each—board and mission—can take final action.
- 7. We must, of course, seek equally to work out the transition in full fellowship, with mutual trust and patience, and with full and free discussion with the other two groups, the home constituency and the churches on the mission field.
- IV. Finally, we need never despair of the foreign missionary enterprise passing through the transition successfully and with enhanced

usefulness to the whole human race. It will probably emerge, as it certainly ought to emerge, very different in many ways in method and apologetic and in the conception of its purpose, but we believe that it is of God and that as we seek to find His will, light and strength will come. "Hitherto hath the Lord helped us" and "The Lord will provide"—wisdom as well as funds—if we but seek humbly and courageously to follow Him.

The Chinese Christian Answers the Missionaries' Questions

(Continued from Chinese Recorder, December, 1926, page 875).

THE PLACE OF THE MISSIONARY.

"Yes, we need them, but not if they are too numerous.
We should look towards a Chinese leadership which later on should take their place." Wang Wen Chih, Chung,-

Chao, Chihli.

"The Chinese Church wants the right kind of missionary. By the right kind I mean those who, while able to make good in their homelands, and perhaps enjoy greater comfort there, yet choose rather the life of self-denial and sacrifice which is the lot of the missionary; those who entirely work for the advancement of God's Kingdom and not for the prestige of their nations; those who can sympathize with the people among whom they work, who are humble enough to see their viewpoints, to share their aspirations; in short those who can exemplify the principles of Christ in their lives.

"Whatever be the country and people, the existence of the right kind of missionaries therein from another country is desirable; for leaving their homelands and loved ones far behind them, they enter into a peculiar consciousness and consecration which may not exist in equal degree in connection with work in their homelands. For this reason the Christian life of England and America would be immensely richer if missionaries of the Great Commission from China and India

were to go there in turn.

"This interchange of missionaries does exist in principle in that great preachers and leaders of one country often visit others. With regards to China their appointment is more formal and their stay longer." Lin Pu-chi, Union Theological Seminary, Foochow.

Three other replies stated that missionaries are still needed at present. (See also Chinese Recorder, April, 1922, page 223, September, 1922, pages 503-510, May, 1926, page 310.)

(2) Has the Chinese Church sufficient spiritual experience and momentum to carry on without the missionary?

"No, not yet. Missionaries of spiritual experience are still need-

ed." Wang Wen Chih, Chang Chao, Chihli.

"The Chinese Church is still in the stage of spiritual childhood." Archdeacon Ding Ing Ong, Foochow.

With the above position two others also agreed.

"To doubt this is to doubt the working of God the Holy Spirit, and the intrinsic worth of the Christian religion. Evidence may be drawn from history. Wherever a Christian community has been established it has persisted, e.g., the Egyptian churches, the American churches, and the ancient church in India. In other religions, also, there are analogous instances. The Buddhist religion came to China to stay. So did the Mohammedan religion. In both cases, however, apostles and missionaries from the originating countries have long since ceased to come. One is strongly impressed by the persistency of the handful of Mohammedans in the city of Foochow. They do not thrive but they are not extinguished. Has not Christianity as deep a life and as persistent roots as these?

"But if the missionaries were one day to withdraw altogether, it is possible to forsee that the progress of Christianity would be slower than with them present. There would be a time, shorter or longer, of stagnation. Eventually, however, the potent vitality of the religion of Jesus would surely assert itself. The missionaries are a valuable asset to the Chinese Church but we need not attach undue importance to them." Lin Pu-chi, Union Theological Seminary, Foochow.

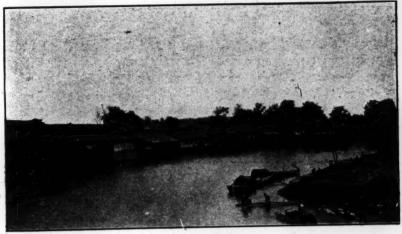
(3) Should the missionary come to China for life or for a term of service? Two replies stated simply that he should come for life.

"Missionaries should devote their whole life to their service, for they should regard themselves as Chinese, bearing the same responsibility. There may be exceptions, of course." Archdeacon Ding Ing Ong, Foochow.

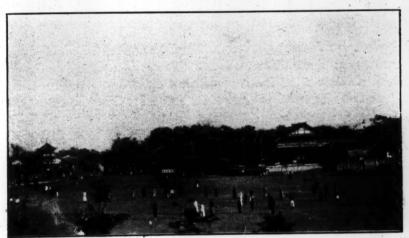
"We want those who can adapt themselves to the needs of the church. These we regret losing. We wish, however, that those who fail to adapt themselves would leave us soon." Tsang Pao Zou, Hangchow.

"It depends on the individual missionary. Some are never too old. The value of their work increases with their age. Some should return before their first term of service is ended. As a general rule I think that a successful missionary should work up to about sixty and then retire to yield to new ones.

"I am strongly disinclined against short term missionaries. The time spent on language study would make the first few years unpro-



RIVERSIDE.



PUBLIC PARK.



MODERN STREET.

SCENES IN CHENGTU, SZE.



SOME "HOMES," CHINKIANG.



BEGGAR TUBS, WUHU.



THE PUBLIC LAUNDRY, HANGCHOW.

FAMILIAR SCENES IN CHINA.

ductive. A missionary needs a period of orientation and experience in order to make his labor worth while.

"Home boards should make provisions for retired missionaries (those who have given the best years of their life to the mission) so that they may not have the problem of an uncertain sustenance to discourage them at the time of retirement." Lin Pu-chi, Union Theological Seminary, Foochow.

(4) Should the Chinese Church control the coming work and release of the missionaries? Two stated, simply that this should be done.

"There should be no discrimination between missionaries and Chinese workers. Both should be under the control of a board composed of both Chinese and Westerners." Archdeacon Ding Ing Ong, Foochow.

"Yes. By the Chinese Church I do not understand the body of Christians to the exclusion of any and every foreigner. The missionaries are an integral part of the Chinese Church. The legitimate body or organ of the Church should decide these matters. Hitherto in most denominational boards the missionaries have occupied a unique position. They are superimposed upon a given locality without respect to the desire and wishes of the people." Lin Pu-chi, Union Theological Seminary, Foochow.

(5) What should be the missionaries' relation to the Chinese Church?

"They should have the same relationship as Chinese workers." Archdeacon Ding Ing Ong, Foochow.

"They should serve as advisers." S. S. Chu, Anking. "That of brothers." Tsang Pao Zou, Hangchow.

"They should be primarily friends, not rulers. But the degree of intelligence among the Chinese Christians varies very much; hence in some instances they must still lead. It is, however, generally possible nowadays to find Chinese superintendents, school principals, and board officers. The missionaries, therefore, should act mainly as advisers." Lin Pu-chi, Union Theological Seminary, Foochow.

(6) What should the missionary do?

"He may not be a pastor, but his work should be the writing of books or the visitation of the different churches according to his inclination and ability." Tsang Pao Zou, Hangchow.

"Plan big programs for Chinese workers." S. S. Chu, Anking.

"The most important thing for him to do is to take charge of educational work, literature and to encourage Christians by visitations." Archdeacon Ding Ing Ong, Foochow.

"Preach the Gospel and reform social evils."

"It is very difficult to say. Various elements enter into the situation, tact, wisdom, sociability, farsightedness, etc. 'What is one man's meat is another man's poison.' He must judge for himself," Lin Pu-chi, Union Theological Seminary, Foochow.

(7) What part should the missionary play in passing on to China the historical heritage of the West?

"Those elements of Western civilization which will enrich Chinese civilization should be introduced." Archdeacon Ding Ing Ong, Foochow.

"The Christian Church is making all sorts of experiments in China. Before settling her own characteristics the Chinese Church should have the opportunity of knowing and trying out the practices of the West which have withstood the acid test of time and have proved themselves to have real merit. The historical heritage of the West cannot be branded as "fit" or "unfit" by mere theorizing. It should be broadcasted and chosen for its merit. Even communism is being propagated all over China. To my mind, however, Chinese common sense will relegate it to its proper place. After a process of sifting, the good elements of western heritage will remain and unite with those of China's heritage. The undesired elements will die a natural death. Some people are overmuch afraid of transmitting this western heritage to China. Unnecessary conflicts are thus being repeated. But changes are bound to come. In the future the Chinese will be thankful for what the West has offered it even though it has cost something." Lin Pu-chi, Union Theological Seminary, Foochow.

(8) What is the place of the missionary in promoting international understanding and relationships?

"They should influence their governments to deal with the Chinese government on a basis of justice." S. S. Chu, Anking.

"Basing their attitude upon the spirit of Christ they should strive for international peace and a world state."

"Missionaries should interpret China to their own countries. They should use their influence to have the "toleration clauses" abolished." Archdeacon Ding Ing Ong, Foochow.

"Their position is very important. The diplomats, tourists and merchants do not give the best impressions of the West to the Chinese people. Missionaries should tone down ill-feeling. They should preach international good-will and friendship." Lin Pu-chi, Union Theological Seminary, Foochow.

"Let them pass on the facts about China. Let them foster friendship between nations, advocate peace and equality and help to suppress exploitation." Tsang Pao Zou, Hangchow.

(9) What should be the relation of the missionary to the Chinese worker?

"In order to promote their functional equality local churches should organize councils which are composed of missionaries and Chinese. These councils should assign all duties and offices. All workers should be under them. Their economic equality, however, cannot be insisted upon. Chinese supporters of Christian workers cannot pay as much as those of missionaries. Salaries of Chinese workers depend upon the financial strength of the Chinese Christians. The source of the support is the determining factor.

"The standards of support of the Chinese worker, therefore, should be according to his training and the living standards of the community he serves. His salary should cover his expenses (middle class) and educational fees. His primary purpose should be sacrificial. Economic inequality between the missionary and the Chinese worker affects small towns a great deal; in cities the difficulty is easily over-

come." Archdeacon Ding Ing Ong, Foochow.

"Equality between these two classes of workers is impossible. Economic equality does not exist, except as an exception to a general rule. Standards of support for Chinese workers should be the cost of labor, and the living standards of teachers and physicians. There is little use in talking about this economic equality." Tsang Pao Zou, Hangchow.

(10) How shall we secure association and cooperation between

Chinese and Western churches and boards?

"This is highly desirable. To secure it there should be no national boundaries, no racial prejudices, no superiority-complex and all privileges should be laid aside. There should be cooperation based on the saving power of Jesus and His spirit of mutual love for the realization of the Kingdom of Heaven." Tsang Pao Zou, Hangchow.

"Organize Chinese churches or councils composed of Chinese and western workers and give them full control of Christian work and

workers." Archdeacon Ding Ing Ong, Foochow.

What is the Church of Christ in China?

A. R. KEPLER

ONE BODY-ONE SPIRIT-ONE LORD-ONE FAITH.

HE Chinese Christian leadership at the National Christian Conference in 1922, expressed itself on denominationalism as follows:—

"We Chinese Christians who represent the various leading denominations, express our regret that we are divided by the denominationalism which comes from the West." "We recognize fully that denominationalism is based on differences, the historical significance of which, however real and vital to the missionaries from the West, is not shared by us Chinese. Therefore, denominationalism instead of being a source of inspiration, has been and is a source of confusion, bewilderment and inefficiency."

"We recognize almost vividly the crying need of the Christian Salvation for China to-day, and we firmly believe that it is only the United Church that can save China, for our task is great and enough strength can only be attained through solid unity."

"We believe that there is an essential unity among all Chinese Christians, and that we are voicing the sentiment of the whole Chinese Christian body in claiming that we have the desire and the possibility to effect a speedy realization of corporate unity and in calling upon missionaries and representatives of the churches in the West, through self-sacrificial devotion to our Lord, to remove all the obstacles in order that Christ's prayer for unity may be fulfilled in China."

The Church of Christ in China is an effort to realize the aspirations of Chinese Christians as above expressed.

The plan of union is the culmination of negotiations begun in April, 1918, when at the fifth Meeting of the Federal Council of the Presbyterian Churches of China, there was a conference between representatives of the Presbyterian, London Missionary Society and Congregational Churches. It was agreed at that meeting that some form of federal union was desirable and steps were taken looking to its accomplishment.

When the committee to draw up the Form of Federal Union met the following year, the Chinese representatives felt so keenly the desirability of organic rather than federal union that the committee felt constrained to prepare a plan providing for organic union.

In the meantime the scope of the union grew so as to make it possible to include not only the denominational units represented by Presbyterian and London Missionary Societies and Congregational Churches, but also all other denominational bodies in China who had a desire to have discontinued in China the denominational divisions of the West, and were ready to participate in bringing about under the guidance of the Spirit of God, one United Church of Christ for all China.

There are at the present tim January first, 1927, 19 denominational groups which are already definitely organized along the lines of the constitution of the United Church, or are definitely planning to be so before the close of the present year or else have definitely approved of the principle of the United Church but are temporarily held back from participation by details which are not wholly adjusted.

The First General Assembly of the Church of Christ in China will meet at Hangchow in the chapel of Hangchow Christian College on September first, 1927, when the union will be definitely effected on a nation-wide basis which will embrace more than one-fourth of the Protestant communicants of all China.

The sentiment in behalf of a United Church was so strong in South China that the churches in that region were unwilling to wait until the nation-wide union could be completed; but several groups entered into organic union under the Constitution of the United Church. Experiences in Kwangtung and South Fukien have entirely justified the hopes and expectations of those who have advocated a United Church and who believe in its practicability.

The Church of Christ in China,—a name chosen by the Chinese delegates themselves, signifying both a challenge and an objective,—is not an effort after a glorified larger denominationalism. It is not an attempt toward conformity. It is not an endeavor for uniformity. The Church of Christ in China is a holy venture to unite all evangelical bodies in China in one organic body for worship, mutual edification and service, asking none to sacrifice beliefs which they deem vital to Christian living, none demanding of the others conformity to their particular tenets, but each making a contribution to the enrichment of all.

The Doctrinal Basis of Union does not contain all that every Christian or body of believers should believe. It seeks to express only that modicum of doctrine which all must hold in common if the Religion of Jesus is to be conserved. The Doctrinal Basis of Union, therefore, is an effort to enable those churches whose historic policies have emphasized a written creed, together with those churches which have gloried in their freedom from creedal restraints, to unite on the same basis which bound together the Christians of the early church.

Another reason why the United Church presents no detailed creed is the fact that, if such a creed is adopted, it should be the product of the Chinese Church, expressive of her doctrinal convictions. A creed prepared at the present time would unduly bear the stamp of the churches of the West. The Doctrinal Statement is, therefore, brief but comprehensive. It is as follows:—

"The Church of Christ in China being autonomous will have the prerogative of formulating its own doctrinal statements, but these will, we believe, in the providence of God, and under the teaching of His Spirit, be in essential harmony with the beliefs of the Christian Church in other lands. As such a declaration of beliefs has not yet been formulated the United Church formulates this creedal statement of fundamentals."

Our bond of union consists:

"In our faith in Jesus Christ as our Redeemer and Lord on whom the Christian Church is founded; and in an earnest desire for the establishment of His Kingdom throughout the whole earth.

"In our acceptance of the Holy Scriptures of the Old and New Testaments as the divinely inspired Word of God, and the supreme authority in matters of faith and duty.

In our acknowledgment of the Apostles' Creed as expressing the fundamental doctrines of our common evangelical faith."

"Believing in the unity of the body of Christ, we declare that every one who from the heart accepts the above statement of faith is sincerely welcomed by us, and recognised as united with us in the one communion."

"Any divisional council, in addition to the Doctrinal Basis of Union held in common by the whole church, may retain its original standards of faith."

The Form of Government is also an adventure in freedom of diversity of expression within the unity. A proposed preamble to the Constitution of the United Church reads as follows:—

"The Church of Christ in China, recognizing that variety in the operations of the Spirit is as essential to the true welfare of the Church as oneness of spirit, accepts the principle that the powers of the General Assembly shall be confined to such matters only as are essential for the promotion and conservation of true unity and that each divisional council, district association and local church shall have the greatest freedom of self-expression in organization, worship and service, consistent with such unity."

The plan of church government proposed gives autonomy to the local church, with a gradation of church councils which have names or alternate names to which the large majority have been accustomed. The powers of all the church councils above the local church are pastoral not autocratic. The principles underlying the organization are democratic and not hierarchical. Power and authority are not imposed from above downward or from without inward. It is the hope, rather, that power and authority within the church shall be a normal growth outward and upward.

The Constitution of the United Church provides for no stereotyped, rigid form of church government. But it permits that elasticity of expression in organization which will permit "daring experimentations" in seeking to discover that form of church government which will most adequately lend itself to Chinese customs, life and thought.

There are four grades of church councils, namely, the local church, the district association, the divisional council, the general assembly.

Each district association determines the form of organization of the local church within the district. There may be some district associations in which local churches will be organized with a polity along Congregational lines. Other district associations may have their local church organized according to Presbyterian polity. There is nothing in the constitution which would prevent any district associations forming a divisional council from having their local churches organized under an Episcopal system in so far as such a system would not contravene the fundamental principles of the parity of the ministry or the mutual recognition of the validity of each other's ordination.

Again, the divisional council within very broadly defined limits, determines the type of organization of its constituent district associations.

The unity of the church, therefore, is found (in organization) within the general assembly and (in spirit) in its loyalty and devotion to our ever-living and blessed Lord, Christ Jesus.

The general assembly "constitutes a bond of correspondence, mutual confidence and love among all its constituent parts. Its relation to the divisional councils is the same as the relation of the divisional councils to the district associations. If questions arise concerning church government or doctrine, general assembly is authorized to deal with them though, except in special circumstances, the general assembly does not receive appeals and overtures directly from the local churches or district associations."

That the present plan of organization and basis of union is far from perfect is readily acknowledged. It does seem to be an adequate basis around which the hundred and more denominational units in China should be able to gather. It should serve as an adequate point of departure for our ultimate goal,—one indigenous Christian Church for China, a Church which will at one and the same time continue in sympathy and harmony with the Christian life and hope and faith of the churches of the West and also be expressive in worship, fellowship, and service to the Chinese Christian in ways suited to Chinese culture and customs. This ideal will not be realized until each one of the existing denominations in China has come with her contribution into the United Church.

An editorial in the British Weekly on "How Union will come," remarked:

"When the union of the severed churches of Christ at length takes place it will come not by the way of balanced reasonings, a claim here and a concession there: it will take place in obedience to some mighty and unanimous impulse in the hearts of those who see God or who would see Him in the face of Jesus Christ.

"Lord Balfour, in a recent book, declared that all great movements are irrational. It is true: all great movements are the swellings of some human passion and necessity. When the unity of the churches comes to be celebrated, and it will never be achieved until it is celebrated and has become the matter of a song, it will be in consequence of some threatening from the side of the world from which we have escaped, by some affirmation of faith and hope and love such as makes us one.

"I believe a day is coming, and this sooner than we should at this moment predict from superficial signs, when the Church of Christ will find herself one. That is the only real and reverent phrase. The Church is destined to find herself one; but it will be 'in the depth of a dark night' that she will make the blessed discovery. That is to say, nothing but a frankly-confessed necessity will ever unite churches which have been separated so fundamentally and for such a length of time that they have become organisms each capable of functioning somehow in the world. You may bring them together locally and geographically as you may assemble bricks or blocks of stone. But you cannot bring them together as you find branches sharing the common life of a tree until they have been brought together in some common agony of fear or grief or shame; as our LORD warned us in His Parable of the Vine.

"Not 'without shedding blood' are such unions formed; and for men and for masses of men what is the shedding of blood but the surmounting of prejudice, and the trampling down within us of sinful pride!

"It is the same thing to say that there will never be an authentic union, as there never has been an authentic union, until on one side and on the other there is a frank confession that without each other we can no longer live in a state of honour."

Has not that day and hour come for the separated members of Christ's Body in China?

Village Evangelism

NETTIE MABELLE SENGER

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THE WORK AND AIM OF THE EVANGELIST.

OST of China's population is in the villages. These villages in our district are made up largely according to families. The mountain villagers live very much secluded, because of environment, poor and expensive means of travel, and an inadequate postal service and other communications to connect them with the outside world. These handicaps, however, are not so great as they used

to be. The opportunities for communication with the larger cities are increasing.

Each succeeding age receives and passes on with little change the heritage of the past. There is always the village elder who looks after the interests of the village as a father protects and cares for his family. The village school master teaches the boys and in many places the girls too, and thus the rich culture of China as found in the writings of the ancient sages is passed on. I have never been in a home, no matter how lowly or poor, but that was rich in some of China's culture. They also all have a religious life which represents the best they have won in their quest for God. The villager does not have all the best of China's results in this search for God but with his lack of learning he has the best he can assimilate with his narrow field of rexperience.

The villagers are for the most part honest, with deep seated fears of what may happen if they do not perform their ceremonies and rites and keep themselves in the favor of the gods. This explains many of their magic rites. They all worship in Buddhist temples, but know little, if anything, of the best teachings of Buddhism. They know practically nothing of public hygiene, and very many children meet a most untimely death because of contagion and lack of proper care. They know not how to care for either the physical, mental or spiritual needs of the child. They only know they dearly love their baby and do not want it to die.

Their beliefs and practices are all deep-rooted. It is only natural, therefore, that they cannot be changed quickly. It is harder to change the more elderly members of the village group but with the family organized as it is the elders must change their thinking enough to be willing to give their consent for the younger members of the group to learn if they would advance, for the youth of the village cannot act apart from the sanction of their elders. There is no lack of intelligence or native ability in the village group as has been sometimes intimated. It is amazing how quickly they can learn when they have a chance. It must, however, be taken into consideration that their field of experience is small: this accounts for their narrow thinking and restricted imagination.

While they learn quickly, yet their morals and religious beliefs are never changed quickly. This is equally true of every people in every age. It is only natural that when trials, sickness and death come they revert to their tried beliefs no matter how inadequate they may be. At such times it is hard to move out in untried beliefs, and Christianity may be said to be grounded firm only when they are willing to trust Christ in every event of life they meet. In one village where a little group of Christians were rejoicing in their newly found

Christ I was very much encouraged when I learned of a house being built by a wealthy man of the village about which the "feng shui" teacher was not consulted. They were daring enough to depart from an old time custom and rely upon God in the face of much opposition from friends. At another home in the same village, when a wedding was arranged according to Christian standards with no "feng shui" teacher to set the date, many looked for calamity to come upon the home, but when only blessing and prosperity followed, the people began to think in a different way of the new religion. Several years ago the wife of the village elder (a Christian) was very ill and there seemed to be little chance for recovery. He refused to listen to the pleadings of friends who wanted to call in the Buddhist priest and burn incense. He refused to let any one enter the sick chamber who would not pray to his God for the recovery of his wife. In the faith that she could a and would be made well he prayed night and day. She recovered. In such events the new faith in Christ may be seen to be rooting itself more deeply as the days come and go; and it is such events, accompanied with a change of heart, that makes all business dealings upright and honest, that enable us to see how much of Christianity is in the heart of the village. Such events are of much greater significance than confessions of faith and church attendance.

It is in such an environment as just pictured that the village evangelist finds herself. Each district has its own dialect. The women have a still more narrow dialect and vocabulary, which must be mastered before communion with them becomes free and easy. They only take a foreigner into their group when she is able to converse freely with them without asking for constant repetition of what is said. The foreign evangelist must also be able to understand side-conversations and to enter intelligently into every phase of the conversation and life of the community. She must win her way into the affections of the women, in fact the whole community, before it is of any use to do much preaching. It has been said that this cannot be done; but it can be done, for I have done it where I have resided a long time with them and made many visits. If we think this is not necessary we need only to win our way into their affections by long years of living with them and then note the change of attitude when a stranger appears. We must make ourselves one of them to do any real good. There is much dispute on this question. The best way is to lay aside disputes and take the example of Iesus Christ, who made himself one with his people.

The question next arises, What is the aim of the evangelist in coming into this village group? What is her mission to these good people in their narrow and shallow life? First I would say it is not to teach religious doctrine or to found even an indigenous church. We come to enable this group to Live the Christ Love with each person

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in it finding his or her highest place both in the home and society; and harmoniously to fill it by functioning at his or her highest capacity in the spirit and strength of Jesus Christ. It is not possible for anyone to contribute his highest to society apart from Christ, and neither is it possible for anyone to live in harmony with others apart from the power of Jesus Christ. The village mother with no education, no experience apart from her home, no knowledge of hygiene, and no Christ revealing her duties to her as a happy, intelligent, worshipping mother, cannot be the personality she is capable of becoming. No child knows how to be a dutiful, filial, upright child without a working faith in Christ. And no father knows how to function in his home and society and be the greatest father and friend he is capable of becoming without Christ.

The whole life of the village must be changed if they would become symmetrical Christians in a healthy Christian community. Religion is life, a way of life, and the Christian religion is the way of life set forth by Jesus. With this definition of religion the village evangelist as a teacher of religion finds herself confronted with a task unsurmountable by human strength. No one needs to live and move in the strength and spirit of God more than the village evangelist in order that by example as well as teaching she may help the people to live the greatest life they are capable of living. The village evangelist should aim to conserve every life in the village and help it to achieve its highest and best and bring it all the abundance of life Christ brings.

The Indigenous Church Movement in Kinhwa

WONG CHEN-HAO

BOUT one hundred and forty miles from Hangchow, the capital of Chekiang Province, on the upper course of the Tsien Dong River, there is a very old, clean and beautiful city encircled with magnificent mountains. It is called Kinhwa, the "Golden Flower." It has a population of about a hundred and fifty thousand in all; fifty thousand in the city proper. Most of the people are engaged in agriculture and practically all the business leaders in the city are men from Shaohing and Anhwei.

Being isolated from other cities and transportation being difficult, Kinhwa is rarely visited by foreign missionaries. The Baptist Mission, however, established its work here forty years ago. It was started in a small village, and as the work grew the mission began to get a hold in the city. At present, it practically covers the whole city hav-

ing an hospital, junior academies for boys and girls and five independent churches, one in the city and four in leading out-stations.

Even since the transfer of the work from the American Baptist Foreign Mission Society and the Chekiang-Shanghai Baptist Association to the Kinhwa Station Committee, the work as a whole has been controlled by the Chinese themselves, though largely supported by foreign funds. The writer himself did not witness the transfer as he was then studying in Shanghai College. Mr. S. C. Lo, a well-trained young man from America and Rev. C. D. Tsoh, an experienced pastor, the two leading souls in the transfer, left the station of their own accord. The work greatly suffered. Providentially in the fall of 1924 the writer and others were able to take over this work.

In the same winter, a joint committee meeting, composed of Dr. J. T. Proctor, the mission secretary, Miss Zimmerman, principal of the Riverside Girls' School, Ningpo, Rev. C. T. Bao, the Association secretary, Rev. C. D. Tsoh, Dr. L. P. Liang of the Pickford Memorial Hospital and the writer himself, was held in Kinhwa to discuss the question of a second transfer after the expiration of the first one in the fall of 1924, according to the agreement previously made between the mission, the association and the Kinhwa Station Committee. A recommendation was made that the transfer be continued on its original lines for another period of five years beginning January 1, 1925. As originally, this transfer covers the Pickford Memorial Hospital, the boys' junior academy, and the five churches.

Being the only Christian hospital in this section of Chekiang, the Pickford Memorial Hospital has great influence among the people. It is rendering service not merely for the healing of the body, but also for the healing of the soul; no patient ever comes to this hospital and goes out without hearing the Gospel. It has on its staff a well-trained group of persons that can be compared with that of any hospital in this part of China. Dr. L. P. Liang, a western trained man and a consecrated Christian, is its director. In addition to his own fine ability and far-sightedness in the control and management of the hospital, he also has the aid of three cooperating and responsible doctors. Dr. Y. B. Shen, the head of the surgical department, is a man of strong determination and Christian character. He has been rendering service in this hospital ever since it was built about ten years ago. His familiarity with the general conditions of the people and the city is a great contribution to both the hospital and the church. Also one could hardly find doctors more devoted to the patients than Dr. S. H. Yih and Dr. C. T. Chen, the other members of the staff.

The hospital runs a nursing school for the training of Chinese nurses under the supervision of Miss M. T. Yu, the head nurse. This school is affiliated with the China Nurses' Association and is producing

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good results. At present, it has a student-body of sixteen, with doctors and three graduate nurses as teachers.

The dispensary is located just inside the hospital gate so that every-body can get to it easily. It has improved remarkably under the excellent management of Mr. T. H. Liang, the brother of Dr. L. P. Liang, a specialist in pharmacy from abroad. Beside this dispensary is the hospital chapel, where all the patients and the general hospital staff worship every morning. Two trained evangelists, Mr. H. S. Shen and his wife, are responsible for looking after the spiritual side of the patients, the number of whom has been larger this year than the seventy beds of the hospital can accommodate.

Kinhwa at present has four academies: two government and two mission, two for boys and two for girls. Located in the southern part of the city, Tsoh Sing Boys' Junior Academy is receiving students from different parts of the country in this section, practically all of whom are the sons of good, honest, and industrious farmers. Besides serving as an educational institution, this school is a great agency for preaching the Gospel to the different small villages from which the students come. Most of the Christian students in this school are from non-Christian families: they were converted after hearing the Gospel in the school and the church. In spite of the present strong anti-Christian agitation in the city, the school has now an enrollment of a hundred and ten. They are a fine group of students, very eager for knowledge and Christian truth. When the writer first came there were only three Baptist Christians in the school. Last spring, ten of the twenty-eight graduates were Christians. It is remarkable how the student-body increases each year. The people here do not usually like to send their sons to the mission school, for if they do it means a great sacrifice on their part in the financial support of their sons. It is a customary practice here that, if a son from a decent family goes to a government school, he can get a certain amount of financial helpsometimes enough to cover his tuition and board-but from his ancestral property and his father he will get nothing if he goes to a mission school. The writer, however, has been repeatedly told by the parents of the students that the reason they send their sons to our boys' school is because they believe that our school is not giving their sons merely practical and useful knowledge, but is also helping them to become citizens with good morals and Christian character.

The school now has a faculty of nine members, six of whom are college graduates. Mr. Y. D. Dai, the principal, was formerly a teacher of the school and knows well the conditions of the city. His supervision and management are beyond applause. The school owes much to Miss L. B. Edgar, the head of the English department. Because of her loving friendship and deep interest in every one of the boys

she has a greater influence upon their lives than anybody else. Other teachers like Messrs. T. N. Yang, C. F. Dong, H. W. Ying, S. F. Deng are all giving their time and best effort to making this institution as Chinese and Christian as possible.

Although Chen Mei Girls' School is not included in the transfer, it is a very significant feature of the Kinhwa work. This school can verily be said to be the fruit of the long service and loving devotion of Miss S. Relyea, the principal. What has been said about the students in the boys' school can be very well applied to this school too. Its plant is a model for other schools in this part of the province. It has a kindergarten, a primary and a junior middle course and about a hundred students.

As compared with other departments, the evangelistic department is the most extensive. It covers five independent churches, a woman's school and a primary school. Among the five churches that in Kinhwa city is the leading one. This church has a membership of one hundred and forty-three, including the fifty-nine new converts of the two last years. Some of its chief activities are a Sunday school, a social center, a Christian Endeavor Society and a woman's club. Being the pastor of the church, the writer heartily acknowledges his gratefulness to Miss E. D. Nash, the woman evangelist, and many others who have so actively and sacrificially made the church what it now is.

The woman's school is conducted entirely by the woman's club which is composed of Christian women. Without any outside help whatever, this has been by no means an easy task for them. It calls for consecrated sacrifice and unselfish service on their part. Yet they have made it a success. It has now sixteen students and practically all the teachers are volunteers.

The social center is the one-year-old baby among the other organizations. It provides a reading room, a bath room, a recreation room and a public library. Its English evening school has nineteen students.

Out of the four out-station churches, three are in rural districts. One is in Lan-chi, the busiest commercial center among the so-called "Upper River" cities. In connection with the Lan-chi church, there is a primary school of more than a hundred students and five teachers. In the near future, a new church building is to be built in Tong-chi, one of the rural districts. The other districts all have their own buildings and responsible preachers. Altogether there are one hundred and twenty-eight Christians in these out-stations, of which thirteen were baptised last year.

Probably it will also be interesting to note how this work is controlled by the station. Every department is a unit—the medical, educational and the evangelistic. These three departments are responsible

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to the Kinhwa Station Committee, which in turn is responsible to the Reference Committee of the Baptist Mission and the Chekiang-Shanghai Baptist Association. There are seven members on the Station Committee: two from the medical department, represented by the Pickford Memorial Hospital, two from the educational department, represented by the Tsoh Sing Boys' Junior Academy and three from the evangelistic department, represented by the local executive committee which is elected from the five churches. The Kinhwa Station is the highest authority in the station and some of its duties are:

- a. To manage those general affairs of the three departments which were formerly undertaken by the mission.
 - b. To act upon and approve all questions referred to it by:
 - 1. The Reference Committee of the Mission.
 - 2. The Convention Executive Committee.
 - 3. The Pickford Memorial Hospital.
 - 4 The Tsoh Sing Boys' School and
 - 5. The Kinhwa District Executive Committee.

The greatest encouragement and most hopeful prospect in the station at present is the fact that the spirit of cooperation and harmony among different departments is very conspicuous. Everyone of the workers here believes that he or she is not hired, but appointed by God, the master of the work within his or her own sphere of duty and influence. All, therefore, in spite of their personal discouragements and hardships are striving with all their might and main and with one purpose and aim for the full realization of the Kingdom on earth.

Before closing, the writer, as the chairman of the station committee, takes pleasure in representing our station in expressing our profound gratitude to our mission for their faith in the Chinese leaders, for their generosity in letting the Chinese have the control and for their help in sending three missionaries to cooperate with the Chinese. Hearty thanks are also due to Mrs. L. T. Brockway, Boston, for her life-long interest in and support of our work, and to many other friends and predecessors who have helped to develop the work. It is the hope and prayer of every worker here that God may give us wisdom and strength to carry out His will and that whatever we accomplish, His name and only His name may be crowned with praise and glory!

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China's Answer to Christianity

FRANK RAWLINSON

HINA has in the past answered Christian propaganda several times and in varying ways. The keynote of a particular answer indicated the outstanding Christian problem of the hour. The controversies of the seventeenth and eighteenth centuries, over the attitude of Christians to Confucian ceremonies and the proper term for God, involved a clash between a sovereign religious power projected into China and that of the sovereign political power in China. The political power of China answered by proscribing Christianity. This answer was official. The people followed suit with a vigorous persecution of Christians. In the early days of the modern Christian Movement in China, China's answer was couched mainly in terms of the superstitious suspicion of the people and the conservatism of local officials. The answer was, therefore, one of obstructive tactics. In 1900, popular superstition and dynastic fear framed an answer in terms of attempted expulsion, which was both official and popular.

What answer to Christianity has China made during the revolutionary period commencing in 1911? Understanding thereof is essential to

outlining the future Christian task in China.

Popular superstitious resentment is now decidedly in abeyance. Indeed the backbone of superstition as a guiding influence in China has been badly twisted. It is not dead, but for Christians it is a waning factor. In this period, furthermore, there is little governmental aggressiveness against Christianity as such. Both southern and northern governments have recognized the constitutional trend towards religious liberty, though their interpretations thereof are far from being crystallized. Governmental action anent Christian schools has been considerably milder than radical popular groups desired. China's present answer to Christianity is a more widespread and popular one than any ever made before. It has, therefore, greater significance. In general this modern answer is made up of nationalistic aspirations, intellectual scrutiny and a returning tide of China's religious experience. In essence it is the answer of China's mind, the response of China's Some of its many facets are extreme. It fluctuates in emphasis also. Uncertainty about the meaning of Christianity is one outstanding aspect. Nevertheless the intellectual and spiritual movement now focused upon Christianity in China will go on and grow. It must be reckoned with. The Christian Movement can neither ignore it or beunaffected by it. The outcome is hidden. But that it is a step in the process of welding the Christian faith into the religious experience of China none can doubt. It is an inevitable phase of the naturalization of Christianity in China.

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This modern answer of China to Christianity is, then, a new one. It has two main aspects. (1) That made by China's modernized intelligentsia. (2) That arising in China's historical experience. These overlap to some extent. Both are aspects of this revolutionary period. Chronologically their order should be reversed. The modern movement in Buddhism and the first eclectic movement, both of which belong under the second classification, appeared about 1911. The anti-Christian Movement, however, which belongs under the first classification, did not become articulate until 1922. Psychologically, however, the order is correct. The movements within indigenous systems of thought and the eclectic religious movements stand out much less prominently in the present Christian mind than the vigorous criticism of the smaller group, numerically speaking, of modernized intelligentsia. But both are part of one response to a situation created by the presence of Christianity. Both are, also, the effect of the western impact upon China of which Christianity is one aspect. The religious movements are not very vociferous, and are submerged in the life of the mass. They are an undertow rather than a visible tidal wave yet they have a real influence. Missionaries constitute only about five per cent of Western aliens in China. Nevertheless the work of which they are a part is receiving the full force of China's reaction against the western impact upon it. summarize and, to some extent, to interpret China's modern answer to Christianity is the purpose of this article. The main sources for this summary are given in a list at the end. 309 The rest comes from personal observance and experience.

4 The answer of China's modernized intelligentsia heads up in the anti-Christian Movement. This is its critical aspect. At first it was almost exclusively a student movement. (Later it became more generally anti-religious and included some of the more mature literati. It became articulate in 1922.] An article in the Y. M. C. A. magazine Progress set forth the plans for the World's Student Christian Federation held in Peking in April of the same year. In response thereto a student society in Shanghai issued a manifesto against Christianity. Attention was focused on its growing strength and significance. The criticism to which the Y. M. C. A. was then subjected has continued with varying intensity ever since, even though that is a Chinese controlled organization. This indicates that it is not exclusively a nationalistic movement. It was and is rationalistic as well. Another factor which drew attention to the Christian Movement was the publication of the Survey volume, "The Christian Occupation of China," and the meeting of the National Christian Council which also took place in May of the same year. The actual strength and the inclusiveness of the program of the Christian Movement were made available to the general public for the

^{309.} To be published in the next issue.

first time. The Report of the China Educational Commission, also published in 1922, made possible an understanding of the scope and program of Christian schools in China. Quotations by anti-Christian leaders from this report seem to have been more in evidence than those

from any of the others.

This movement is mainly intellectual. Proof thereof is found in the study of Christianity carried on by some of its leaders. The Anti-Christian Federation studied Christian institutions. Many of the criticisms published have been based on such study. Near the end of 1924 there was published in The Republican Daily News an outline of Protestant Missions up to that year. At about the same time several newspapers in different sections of the country issued separate weekly supplements for the special purpose of attacking Christianity and a book was advertised which gave "talking points" against it. Christmas week was set apart as a special time for anti-Christian propaganda. This proved abortive in many cases. In others it developed seriously. It is still a part of the anti-Christian program. Critical articles which have appeared show evidences of considerable study of original Christian sources and rationalistic western literature. In general, however, the movement has been negative and destructive though it did develop a very aggressive policy anent Christian schools.

The chief object of attack of the anti-Christian movement was, in fact, the Christian school. These were charged with being denationalizing. This aspect of the movement has been rather more nationalistic than rationalistic. Christian doctrine also came under scorching criticism. But the Church did not receive the main brunt of the attack though like other Christian institutions it was dubbed "imperialistic" and the "vanguard of western capitalism and political ambition." The Church, as a matter of fact, was attacked more because of its conjunction with objectionable treaties and aspects of western civilization than for any inherent characteristic. However, religion in general and Christianity in particular were criticized as being both unscientific and unsocial. It should be noted that superstition in general also came in for attack. A fear of cultural exploitation also emerged. This explains in part the decided shift that took place in this revolutionary period from an emphasis on western education and culture to that on Chinese culture and a sinafied educational system. The intellectual leaders, however, tended to apply to Chinese cultural heritage the same critical scrutiny directed against Christianity. The critical attack on Christianity is only one aspect of a critical revaluation of everything. The answer of China's modernized intelligentsia to Christianity was also in large measure a resurgence of China's cultural consciousness. In this eritical movement rationalistic approaches of the west were also utilized. On the one hand Chinese rationalism, which had subjected religious

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experience to a subordinate place in the mind of many literates, joined hands with western science, somewhat materialistically emphasized. On the other hand western rationalism has to some extent been reproduced in these modernized Chinese intelligentsia. The confluence of these two rationalistic streams banked the tide of feeling against religion. The nationalistic awakening pushed this critical tide still higher. A large proportion, however, of these ardent critics of religion were motivated by the desire for truth; some acted on less worthy motives. On its higher and clearer levels this critical movement is a search for truth. This is an emphasis that can be traced back through Confucianism to Confucius. Herein lies a challenge to Christians to show that they also are first of all seekers for the truth. A movement that criticises the ideas of China as well as those imported is not, however, simply and only chauvinistic.

The extremists in this movement of China's modernized intelligentsia have not had things all their own way. Their notions have not always been swallowed blindly. Governmental authorities have usually modified their demands. Government mandates may not be very effective. Nevertheless in the early part of 1926 the Peking Government issued a mandate advocating "freedom of belief" and prohibiting anti-religious This mandate gave voice to one aspect of public opinion. long before that it was evident that the extremists did not control the In March, 1922, five professors in the National University issued a document urging religious toleration in accordance with the This constitutional provision itself is one aspect of China's answer to Christianity. It indicates approval of one of its fundamental emphases, religious liberty. At about the same time a few prominent non-Christians publicly recognized that religion is a necessary factor in social and individual life. All these are hints of liberal and tolerant tendencies.

Chinese Christians, including many leaders, have, it is true, for the first time faced questions about their religion they could not answer. This mental uncertainty about the meaning of the Christian religion has become a prominent retarding influence in their spiritual life. Yet some non-Christians, together with many Christians, have been able to clarify their belief in Christianity as necessary to the life of China. renaissance of criticism has, therefore, acted as a mental and spiritual stimulant. Chinese Christians are beginning to think more deeply about This is a sign of and step in growth. The Christian religion as a whole, furthermore, has never been so prominent in the mind of China as during this revolutionary period. Appreciations of its worthwhileness have to some extent offset the criticisms. spread way in which attention has been focused on religion is opening out before Christians the greatest opportunity they have ever had even though this stream of criticism is forcing a thorough overhauling of methods. Awakened and critical minds offer much more fertile soil to the religious message—any message!—than those dozing or quiescent or moved solely by personal advantage or surface motives.

The critical answer of China's modernized intelligentsia is disconcerting and distracting. Nevertheless it is opening a new door. It is the challenge of an awakened soul. Christianity may no longer deal only with individuals. It must deal with the mind of China also. This awakened mind is critical because the mind of China's intellectual leaders has always been critical. It was this critical disposition that produced men like Confucius, Mencius, Chu Hsi and Wang Yang Ming. Likewise this new period of critical groping will bring forward defenders of the Christian faith, who have heretofore been only half-awake. For this conditions are ripe in China for the first time.

The mind of China's modernized intelligentsia, therefore, is not the whole mind of China. Their immemorial prestige as students gives them an easy headway. Numerically, however, they are weak. Being in the privileged vanguard many of them have overlooked the rearguard. Theirs is a modernized approach. China's historical experience, however, is far from ready for a funeral ceremony. More people are directly concerned in China's reviving indigenous systems of thought and the eclectic movements than directly in the anti-Christian Movement. There is thus a religious renaissance which runs parallel to the intellectual renaissance. China's modernized intelligentsia are not a unit against religion. Those connected with the revivals in indigenous systems of thought and the eclectic societies are, with the exception of the rationalistic Confucian wing, all in favor of religion in some aspect. None of these latter movements are, it is true, purely atavistic. They are registering deep changes in thought. Nevertheless parallel to the modern intellectual movement is a popular movement which tends, among other things, to dig out anew the best of China's ancient heritage. It is a reblossoming of China's deeper intellectual and religious experience. This latter movement is putting together the old and the new and not clamoring only for the new and the purely rationalistic. It should not be forgotten that whatever the shortcomings of Confucianism and Buddhism, they are essentially systems of attitudes towards ultimates. Modern science and pragmatism tend to concern themselves with proximates. The laws of psychology, which are not yet very well understood, are as lasting as those of "matter" so-called. The Chinese like other peoples will weld into their future the best of their past. Christianity must face this law. These resurgences of China's deeper intellectual and religious experience fluctuate in intensity. They are not very critical. In this regard they will have to reckon with the critical scientific attitude of China's modernized intelligentsia. But though somewhat overlooked they are not dead. Among these resurging movements I do not include Taoism.

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In its deteriorated form it seems to be content to die, though the most popular of the eclectic movements, the Tao Yuan, gives Lao Tzu the x chief place, and one or two others pay special attention to its scriptures.

The status of Confucianism has changed. But it is far from being The last dynastic attempt to retain its privileges was made by the Empress Dowager in 1907 when she deified Confucius in order to place him on a par with Christ. Nevertheless Confucianism was shorn of its special prestige and privileges between 1912 and 1916. Effort was made to retain these privileges as over against the religious liberty ideal embodied in the provisional constitution of 1912. The first effort aimed to have Confucianism adopted as the state religion. Next sanction was sought for Confucianism as the basis of moral education. On October 10, 1923, the permanent constitution was promulgated. It contains this clause, "Citizens of the Republic of China shall have the liberty to honor Confucius and to believe in any religion." This special constitutional reference to Confucianism was a final defensive measure. It aimed to continue public recognition of Confucianism, though not necessarily as a religion. Indirectly it accords to Confucianism the primacy of public attention. But it involves a definite yielding to the principle of religious liberty. Thus the political and autocratic significance of Confucianism has vanished and its religious significance also has considerably dwindled.

As a system of ethical culture with religious implications, however, the influence of Confucianism has gone up rather than down. There is no generally accepted neo-Confucian movement. In two directions, however, earnest attempts have been made to revive it. These attempts include first critical study, and second, some emphasis on its spiritual significance. Third, in connection with both of the above emphases, Confucian is a prominent feature of all the eclectic religious movements and in some of them the predominant one.

The influence of the National University at Peking is perhaps greatest in connection with its efforts in sinological research. This institution has a post-graduate school of sinology with a special research committee. Confucianism shares in this revival of academic interest and effort.

In Peking a Confucian Church was organized which had a creed of five articles, secured the establishment of Confucius' birthday as a national holiday, and opened branches in provincial capitals and hsien cities. These local branches were to keep Confucian temples in repair and see that the spring and autumn sacrifices were regularly made. These plans for local associations failed to a considerable extent; many of them soon dwindled into non-entities. Likewise plans for an immense headquarters in Peking to cost Mexican \$2,000,000 did not materialize. The educational work at this headquarters has, however, gone ahead. The province of Shansi experienced a deep Confucian revival through

the society for "The Purification of the Heart." This society, which originated in Taiyuan, carried on an active propaganda by means of literature and lectures. Its principle of reform was phrased as follows:—"The source of political reform is in the individual and, as to the individual in his heart." That is a synthesis of Buddhistic and Confucian emphases. Those connected with this society did succeed in keeping Confucian temples in repair. Temple halls and courts were used for "modern educational enterprises with libraries, reading rooms and educational exhibits." Increased public attention has also been given to Confucianism through lectures by prominent literati. In some cases these lectures were immensely popular.

Confucianism lost its fight with the principle of religious liberty. Furthermore some of its modern methods are clearly taken over from the Christians. Nevertheless there is going on a serious reconsideration of its elemental values. It is being reconstructed. This reconsideration of its own values is the gist of the answer of Confucianism to Christianity

Buddhism comes next. It has been in China so long and has dug into China's life so deeply that it is now indigenous. It is a real part of China's life. This point is sometimes overlooked. If a religious system does not become indigenous in two milleniums, when does it? Confucianism is being subjected to a critical and selective scrutiny. It is being pruned. Buddhism in contrast is going through a process of a reversal of policies. Its essential values are not affected by the modern pruning knife. It is trying to express its fundamental ideas in new ways.

Buddhism has always called for retirement from the world as the best way to experience reality. T'ai Hsü, head of the Wuchang Buddhist College, reversed this ideal when he gave up his plans to retire into meditation and took up a more or less active propagandic and teaching role in public.

In a general sense Buddhism has never had a social program. Now it is both modernizing and socializing its program. The Convention of Buddhists in Eastern Asia, held in Tokyo, November, 1925, definitely included a social program considerably in advance of anything before attempted. This movement towards socialization is well exemplified in the work of the Hankow Buddhist Church. About two years ago the program of this church included schools, hospitals, factories, lectures and libraries. The first issue of the "Sound of the Tide" promulgated a scheme calling for seven large monasteries, propaganda bureaux, benevolence associations, orphanages, lecture bureaux, public departments and a system of schools heading up in a college. The Nan-

^{310.} China Mission Year Book, 1924, page 59.

^{311.} Chinese Recorder, December, 1925, page 840.

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king Buddhist Seminary declared that its aim is to expound the Dharmalaw, to train men to benefit the world, not to train scholars to benefit themselves.

Outside of what was offered in monasteries Buddhism does not seem to have formerly accepted any responsibility for sharing in general education. Such education is now part of its program. Like that of the Christians its educational aim is mainly propagandic. Institutes for the clerical members were planned for every large monastery. This was part of the program for reforming the priesthood. Its early and extensive plans along educational lines have not fully materialized. Much has, however, been done. Within five years six large institutions were started with courses adapted to government requirements; these included scientific as well as Buddhistic subjects, among them being music, English, sanscrit and physical education. Monasteries, like Confucian temples, have been widely used for school purposes. 312

Buddhism, also, heretofore has not carried on propaganda in the active, agressive western style. It has been a religion of practise and symbolism rather than direct propaganda. But one outstanding feature of modern Buddhism is its aggressive propaganda. Much of this has been carried on by the laity. In many places meetings are held where Buddhist scriptures are explained by the clergy. Much time and effort has gone into public lectures. A few years since long series of lectures were given in twenty-six centers. Its most noticeable propagandic activity is the preparation and distribution of Buddhist literature. To this the modern revival is sometimes attributed. There were, a short time since, five centers for this propagandic distribution of literature in Shanghai. Most provinces have them. One instance of lay activity in this connection is worth special notice. One Yang Jen-san is credited with the initiation of these centers for distributing literature and the organization of Buddhist societies. He himself distributed 1,000,000 copies of Buddhist scriptures and 100,000 pictures of Buddha. Much of this program also has failed to materialize. Nevertheless Buddhism has a new program. It is reasserting its long-submerged aspiration to be a world religious influence.

Buddhism has had a freer hand during this revolutionary period than Confucianism. It has little or no conflict with the principle of religious liberty. The new constitution has, therefore, worked in its favor. This modern Buddhist movement is a sincere search for a deeper spiritual experience. Generally it lays emphasis on spiritual values. To this emphasis many Chinese have responded. One aspect of this modern movement is an increase in the number of educated young men entering Buddhism. Withal it is consciously challenging Christianity. There is a definite and strong Buddhist conviction. Nevertheless

^{312.} The Chinese Church, 1922, page 152,

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it is inclusively tolerant. It, therefore, finds no difficulty in utilizing western terms, concepts and philosophy to set forth Buddhistic tenets. One magazine announced editorially its willingness to "take in all currents of thought both expressed and practised by any human race in any locality on the globe and to compare them with Buddhism from an unbiassed viewpoint." It is willing, to some extent, to enter into conference with other systems of thought. This fits in with the scientific temper of China's modernized intelligentsia. It is propagandic without being intolerant. It has a Buddhistic-centric broadmindedness. This constitutes a flank movement against Christianity. It is clearly religious. It is another aspect of China's answer to Christianity. It has widespread popular sympathy which the extreme wing of China's modern intelligentsia will not be able to countermine successfully. It is a movement of China's soul)

Since religion in China, particularly the Buddhistic, has often been subject to repressive efforts it has tended to develop in subterranean channels through secret and vegetarian sects. Vegetarians have been especially responsive to Christianity.818 Another movement is, to some extent, taking the place of these sects. 'It is not secret though occasionally some of these new societies have secret rites, signs and degrees. These new societies are generally referred to as the "Eclectic Religious Movement." In part they are a nationalistic reaction against the western undervaluation or ignoring of China's spiritual and ethical culture, an attitude which unfortunately is charged up against the past history of Christianity in China. They are also the logical result of China's agelong and growing inclusive tolerance towards differing religious and philosophical systems. They are born of the blending process which has appeared in China's cultural and religious life. 314 It is a movement of inclusive religious toleration in contrast to that of religious exclusion-This psychology provides the soil in which the principles of religious living can find rooting space. It explains also why denominational exclusiveness does not readily take root in China. Like the Buddhist reform movement these societies generally embody a search for a deeper spiritual experience, which is often mixed with crude and sometimes superstitious elements. Here is where their lack of scientific scrutiny becomes evident. These movements are a protest, in which the Buddhists share, against the materialistic note apparently dominant in the western impact upon China and prominent in the attitude of China's modernized intelligentsia. They are also a reaction against the religious and rationalistic formalism which marks Chinese civilization as it has developed in more recent centuries. They are another aspect of China's modern answer to Christianity.

^{313.} The Chinese Church, 1922, page 153.

^{314.} Chinese Recorder, May, 1926, pages 353-354.

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These minor religious philosophical groupings are quite extensive The later ones are more widely influential than the earlier ones. A few years ago there were seven in Peking and six in Chengtu, to refer to two cities by way of illustration. In 1924 ten were known. Their real numerical strength is unknown. Probably the strongest numerically is the Tao Yuan. This society has grown very rapidly. It was started in 1921. In 1923 it had branches in thirteen cities. In 1925 these branches had grown to 118, a growth in two years of about 800%! In 1924 the Tao Yuan had, in Tsinan the city of its origin, 3,000 members as over against 4,500 "followers" in all the Christian churches of the city. These religious movements, as part of China's answer to Christianity, divide readily into three levels of aim and thought. (1) Those which concern themselves exclusively with China's indigenous religious and ethical culture. (2) Those which are apocalyptic with an appeal aimed mainly at credulity. (3) Those which are mainly eclectic. As a matter of fact the two latter divisions overlap. Both groups are essentially eclectic. These societies which are eclectic in nature are the most in vogue. These societies will be dealt with only cursorily. Detailed study is possible through the references given.

On the first level are those societies which emphasize only indigenous intellectual and religious culture. One of the oldest is the Tong Shan She. This is a religious and philanthropic society. Its activities and emphases vary in different centers. It has elaborate rites and ceremonies and permits idol worship. In West China this society laid stress upon contemplation as the source of light. In Tsaoshih, Hupeh, it aimed to fuse Buddhism, Taoism and Confucianism. The Hankow society is composed mainly of Buddhist devotees and promotes Buddhism. The branch at Pingkiang, Hunan, seemed to be somewhat political. It seems thus to lack a unifying aim though it has branches in nearly every province, city and district. Its name stresses the idea of universal goodness.

The roots of The Four Principles' Society go back to the beginnings of the Tsing Dynasty though it was not organized until 1921. These four principles are those of man, nature, learning and government. They were first formulated by Yen Hsi-chai. Ex-president Hsu Shih-chang was its first officer and head. It has a strictly indigenous emphasis.

The Society for Purifying the Heart is primarily Confucian and part of the attempt to reinstate Confucianism. Its main principles and activities have already been cited.

In Chengtu, Szechwan, two other societies existed which do not seem to have been widespread. The Ta Chen Hui is a purely Confucian society. The Min Teh Hui is a society organized primarily to study

^{315.} China Mission Year Book, 1924, page 65.

the old Taoist books. There are probably others hidden away in other centers.

Strictly there is only one other level, that of those societies which are eclectic or inclusively tolerant. The societies on this level of thought and purpose are more numerous and, generally speaking, more active and influential. Of these there are seven. They were all started between the years 1917-21.

Four of them actually started around about 1921. This short period, then, registered a somewhat popular eruption of China's cultural and synthesizing experience. This was just previous to the significant conferences and publications dealing with Christianity which characterized 1922. It is one of the impulses which issued in the anti-Christian movement. For convenience, however, I have divided this eclectic level of interest into two plateaus thus practically making three levels of this response of China's historical experience to the western impact in general and Christianity in particular.

On one plateau are those societies which are eclectic and apocalyptic in their main emphasis. They seem to be a direct response to the apocalyptic element in Christianity. This is their chief significance. One, The Union of World Religions started in Szechwan. The other, The World's Holy Religious Union arose in Yunnan. This latter was not as widely influential as the former. The former is sometimes called, "The International Union of the Six Sages" as unlike the latter its leader was elevated to the rank of being one of the sages in common with those of the five religions, Confucianism, Taoism, Buddhism, Islam and Christianity, which religions formed the basis of both societies. Both societies show considerable acquaintance with Christianity. We need deal further with only the more influential one.

The Union of World Religions was started by Tang Hsu Chang, an ex-Methodist who had been influenced by a wandering Buddhist mystic. His aim was to interpret all the holy books including the Bible. Having done this he proposed to open the seventh seal of Revelation which was to be followed by great calamities and the coming of Christ. He issued an appeal which was a compound of high ethical principles and dire apocalyptical predictions. In this appeal he castigated rulers, soldiers, scientists, capitalists and religious sects, including unfaithful Christians. The catastrophes predicted, including the greatest possible natural calamities, were announced as punishments for the prevailing evil, love of the world and as a witness to the genuiness of his doctrine. Rev. Donald Fay, a Baptist pastor in Chengtu, Szechwan, says he taught the millenial hope as presented by the Apostolic Faith Movement. A set of fourteen commandments were promulgated and Christ was put as the first of the sages because of his heavenly origin. He appealed mainly to popular credulity which responded on a wide and startling scale. His

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appeal came out in August, 1922. His predictions were to take place in the fall of 1923. He carried on a widespread propaganda in which he made extensive use of the mails. A tremendous stir resulted, the repercussions of which were felt even so far away as in Java. So great was the excitement that in some places officials had to step in and repress the activity of the representatives of the society. The fear of the predicted calamities swept over a large part of China. Indeed its chief characteristic was that of superstitious fear. The failure of these predictions caused a sharp revulsion of feeling. The movement flattened out. Tang himself fled. The society did not, however, die. The whole movement shows that certain millenial aspects of Christianity can be successfully used, even in China, to play upon popular credulity. The anti-Christian movement was also probably in part a reaction against this undesirable type of propaganda.

(To be continued.)

Evaluation Conferences and What they Reveal

URING the past months the China missions of the Presbyterian Church in the U.S.A. have held a series of evaluation conferences in consultation with the Deputation from the Board of Foreign Missions of the Church and representative missionaries from Japan, Chosen, and the Philippine Islands. We have sought carefully to appraise the work already accomplished, the missionary methods that have been in use, and the peculiar difficulties of the present situation, in an attempt to make more efficient the work of our missions in their endeavor to establish in China an independent, indigenous Christian Church.

Beginning with preliminary conferences of missionary and Chinese workers in the territories of the thirty-five mission stations and following with the several mission-wide conferences of mission and church leaders regional conferences have been led for the northern area at Tsinan, for the middle district at Nanking, and for the southern territory at Canton. With such a background and with the tentative findings from these conferences the main problems before the missions have been faced at a final general evaluation conference at Shanghai.

The questions faced were primarily mission problems, but Chinese opinion and advice were secured through the attendance at each regional conference of a number of leaders of the Chinese Church of that area. The chairman of each regional Chinese delegation attended the General Conference. There was no attempt, however, to legislate for the Chinese Church as to polity, creed, or plan, nor any effort to evaluate the Church.

Avoiding even the attempt to plan for the Church's own work the Conference faced the problem of the missions in their relation to the task and to the Church.

Revealed before us stands most clearly the Chinese Church. A real church exists. It differs in degree of strength, of self-consciousness, and of well understood purpose in the several areas but it plainly lives. Mission work of the future must relate itself to the Church.

We now know better what place the mission should occupy. Understanding the church as the permanent body we see clearly that the mission is the temporary body and that it will more truly accomplish its purpose as it progressively transfers its functions to the Church. Until these functions are transferred and the mission's work is done it has its own place in the Christian movement.

Confronting Church and mission is the task: Members of the Conference realized, as they had not for years, the magnitude of the "unfinished task." Chinese leaders meeting with us pointed out the need for continuance of missionary effort, surveys of the field showed the work remaining to be done, and our eyes saw our own task incomplete. It is natural, then, that our message to the Home Church should include this statement, "Rejoicing as we do in the achievements in the past we have an overwhelming sense of the great unfinished task before us. The Church already planted is exerting an influence far in excess of its numbers, but vast areas have not yet heard the Gospel and many social groups are as yet practically untouched."

The Conference faced the problem of method. The aims of the Church and mission are almost identical. They have a common task. Is it better to merge the two or to keep them distinct? The opinion prevailed that the mission should not absorb the Church nor the Church the mission, but that the two should maintain separate entities cooperating the common task. While the Church is the primary and the mission the assisting agency, yet the former will the more readily realize its autonomy and the latter complete its usefulness as the two remain distinct.

The autonomous church—self-supporting, self-propagating, and self-governing—occupied much of the time and thought of the Conference. Our own mission methods were examined, policies of other lands and of other societies were studied as we sought to determine whether we had helped or hindered self-support in the churches. Our methods may have been at fault—though we are not sure of it—but at any rate it does not seem wise to uproot the churches already planted. We have decided to emphasize again and again the desirability of self-support for work already begun and to urge self-support from the beginning in all newly organized groups of believers.

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It became very evident that we must deal with facts as they are. In the matter of self-support it is necessary to consider economic as well as spiritual matters and to outline a practical policy. It would be easy to think of an ideal church and to plan for it in a theoretical way but it has seemed wiser to eliminate all fictions. The Conference held itself from assuming that the present Church is now all that the potential Church promises to be. There was considerable temptation to sweep into the Church with generous hand more than it is able to manage. But the Conference resisted that desire. At the same time there was a clear recognition that the Church had already attained to a certain strength and that certain work should be transferred and that what was given with the one hand should not be held back by the other—that it should be given genuinely. Reality rather than name was held to be important.

A study of evangelistic work seemed to show the need of emphasis on the individual churches. The evangelistic report contains this significant statement. "Recognizing the fact that much has already been accomplished toward the spread of the Gospel in China and the establishment of Christian institutions, yet dissatisfied with the progress made in the development of a Chinese Church, virile, independent, aggressive, with an earnest zeal for soul saving, we record our conviction that all forms of missionary activity should be closely linked up with, and be made contributory to, the building up of local individual churches—the units of that Church which is to foster and express the spiritual life of the people."

That the Church might have complete control of the work most conducive to such a development and might be saved from tasks requiring large overhead organization it seemed wise to transfer to it the evangelistic work and the elementary day schools in the evangelistic fields which is the form of educational work most closely connected therewith. These forms of work are thus to pass definitely from mission control.

The present situation demands a study of mission educational activities both as regards general and particular evaluation. Many question the place of education in the missionary program, others doubt the wisdom of the educational policies obtaining among missions in China, still others ask as to the value of particular schools. Rarely has mission education been so carefully considered as in this Conference and the attitude now emerging amounts almost to a rebirth, so much more vitalized has our educational purpose become. Never before has our mission body so thoroughly supported our schools.

The Christian school supported by the mission is not to be joined with other Christian schools in a rival system to public education, nor are such schools to be an organized part of the government system, nor indeed as a uniform unit in such a system. Instead the Christian school is thought of as enjoying the full integrity of private schools with the avowed purpose of showing the Christian ideal as well as attaining educational excellence. It is to be supplemental to the government system enriching the life of the Church and the nation through a distinctive Christian character as shown in its life and teaching.

While the mission continues to share in the control of secondary schools and the higher institutions remain under separate boards of directors, yet the desire is that all be vitally related to the great purposes of the Church. They are to develop intensively rather than extensively, they are to be definitely Christian, and they are to be so strengthened as to be more accessible to the children of the Church, which will in turn strengthen their Christian influence.

The chief by-product of the Conference was the clearer recognition of variations. We have begun to see that work must be judged by its own standards in the light of its surroundings. We are less likely now to try the same plan with the same sort of application for all China. In South China evangelistic workers are to be allocated to the Church—on the definite request by the Church—for definite terms of service under the Church. In territory further north most work will be carried on through cooperation committees. In other fields the work will be carried on under the Presbytery. We have learned that we must deal with the Church on the basis of its development in a given area. Having learned this much we can be more resigned to the fact that we could not solve all our problems in the Conference.

Again we are ready for a closer tying together of all our work—evangelistic, educational, medical, and special types in a more effective cooperation, each department sharing the responsibility for conserving to the Church, as a permanent contribution to its numerical growth and spiritual progress, the evangelistic results of its own efforts. And we have learned that each worker must evaluate his own activities so as to contribute to the upbuilding of the Church in this land.

Finally the Conference revealed to us the necessity for evaluating our purposes and our responsibilities. Why should men and women come to China as missionaries? Whose command do we obey in our work here? To whom are we ultimately responsible for our work? In thoughtful prayer and prayerful thought the conviction grew upon us day by day that ours is much more than a cultural mission, that it is indeed a mission bearing a message of life, and that those engaged in this enterprise are called upon to preach the unsearchable riches of Jesus Christ, proclaiming the name that is above every name.

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The Still Small Voice

Help me O Lord to hear Thy Spirit's voice, That surely comes to him with listening ear, That echoes in his soul with accents clear And gives to him the good, the better choice; That in that better part I may rejoice, While in the midst of turmoil and of fear, The toils and strife of earth I still may hear The pleading of thy low and gentle voice. So shall my life be guided to its end, While to its guidance Thou dost ever lend The light and teaching of Thy holy word; Thus shall Thy Spirit speaking unto me, From doubt and fear then set me free And be, for me, Thy wisdom, O my Lord.

ROBERT C. BEEBE.

In Remembrance

Miss Fan Yu-jung

HERE is always a sense of shock and regret when a young man or woman passes on from all the familiar sights and sounds, from the sharing of the world's burdens, from the circle of friendly voices, from the warmth of home ties. The race only half run, the task only half completed,—so we think in our ignorance. But to God, to Whom the growth of a soul is infinitely precious, life here or there is all of one piece, and the work laid down here may go on with increasing vigour in the new life opening out.

Fan Yu-jung had in her short life carried more responsibility and heavier burdens than come to many people in a long term of years. For years the only Christian in her family, she had opposition to overcome and a long period of patient living and witnessing to go through before she had the joy of seeing others of her family come to a knowledge of Christ. After the death, some years ago, of the father to whom she was devoted, she became the head of the family, and felt very deeply her responsibility to its members. She believed that everyone is entitled to an opportunity, and to faith in his possibilities, and these she provided to the best of her ability and often at great cost to herself.

Her six years of work with the National Committee of the Y.W.C.A. proved her gifts of clear thinking and powerful personality, and won her friends whose love she valued and rested in. When in 1922 the National Christian Council decided to appoint a woman secretary, Fan Yu-jung was the out-standing woman suitable for the position, and for three years was an active and valued member of the staff. Her most notable contributions to the work of the Council were perhaps the visits she paid to various centres; the tributes paid to her work on these occasions were very remarkable.

But the things most characteristic of her were the things that the public did not see or know. To understand Fan Yu-jung and know what she was you needed to be poor, or miserable, or downtrodden. The most notable thing about her was what someone, speaking at her memorial service, called "her love for poor dear things." Her intimate friends can tell story after story of the way in which she would take upon her already overloaded shoulders the responsibility for some unhappy human being who for the time happened to be her neighbour. country boy with a poverty stricken family and a blind brother is on the way to being a useful and able man because in one of her holidays she came across him, and was interested in him as one of Christ's little ones. An unhappy woman whose husband had left her with three little children, and who had to leave them for fourteen hours a day while she went to a factory to earn a pitiful living for them, became a part of Yu-jung's family of "poor dear things" the very week she moved into a house next to theirs; and the problem of how to help the woman without offending her fierce self-respect became an absorbing topic of conversation with one or two of her friends. The little sister of a servant, thirteen years old, and the size of a child of ten after five years of working in a silk filature, a child with an old face, and shrivelled harsh old hands, made Yu-jung determine that she must have some happiness and normal child's life if it could be managed; and with the help of a friend it was arranged that the child should go to the country to live with a kindly Christian family and get some education. Making an outfit of clothes, getting her a bedding roll, bringing her to her own home to be bathed and cleaned; cutting her heavy matted hair; giving her good advice about how to behave—all these things were done at the end of the day's work, and were just one expression of the passionate love and pity for unhappy people which never failed, and which could always be counted on to answer the question "Who is my neighbour" in just this way.

Inasmuch as she did it unto the least of these His brethren she did it unto Him, the Lord and Master whom she served, and to Whom she has gone.



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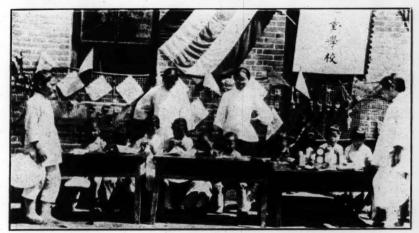
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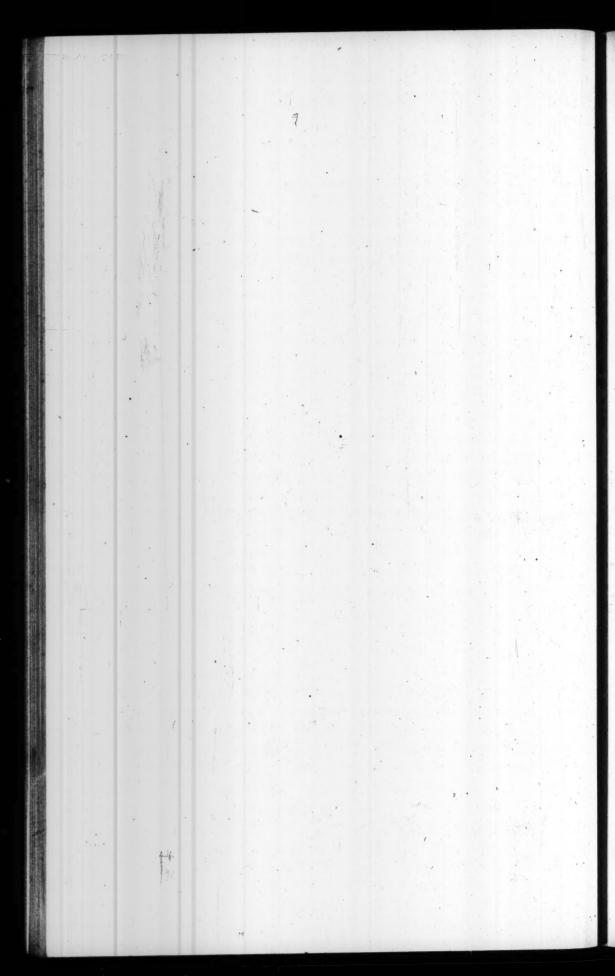


DAILY VACATION BIBLE SCHOOL HAND-WORK.



KINDERGARTEN QUARTETTE.

BUILDING FOR TOMORROW AT ICHOWFU, SHANTUNG.



G. P. Bostick

Born May 29, 1858; regenerated at fifteen and called to preach; entered Wake Forest College in 1878, aged twenty-one; graduated from college in 1882 and from Seminary in 1885; went to China in 1889; lived in Tengchowfu, Taianfu, Chefoo and Pochow; died June 21, 1926.

Punctuation marks in a long, interesting sentence; fragments of

a registry, the record ample and inspiring.

Time has a way of intriguing us in prospect; it seems so endless. In retrospect it shrinks—closes up tight like the flanks of a book. We used to think of G. P. Bostick as likely to swing along, cane in hand, facing miles and years still stretching far away beyond him, for a long time. Hence the sense of shock when we heard that his friends had turned over a white page one day, and discovered the pitiless words—"The End." It is since that time that we and they have reminded ourselves—we need reminding—that it was the conclusion of one volume only. The second volume, whom those even who loved him best were unworthy to open, has been opened. "Worthy art Thou to take the book, and to open the seals thereof."

Biology has given us a good word with which to describe the capacity to live. "Viable" means just that, G. P. Bostick was em-

phatically a viable person.

Wide areas between Tengchowfu on the Shantung Promontory, and Pochow in northern Anhwei felt his "stern impassioned tread." Numberless thousands in cities, towns, villages, and along the open road, marked his swinging gait, greeted his smiling countenance and heard his ringing voice. He was tremendously and vigorously alive, and the affectionate and honorable title of "Old Pastor Bostick," by which he was latterly known among the Chinese, carried no hint of feebleness or infirm inactivity. And with strange and beautiful fitness, the day he relinquished his grip on mortality to grasp eternal life, the hours of daylight lingered longer than on any other day of the year, as if to light his eager spirit all the way into the friendly warmth and welcome of the uncreated light into which he passed.

He was no less an example than an apostle to the people he served. If they lacked courage, he stimulated them by an intrepid loyalty to truth and a valiant practice of it. If they forbore gentleness, he mirrored in his behavior the tenderness of a mother. If they grew impatient he offered the silent counsel of his character as he imitated his Master who bore disappointment without opening his mouth.

He was true to a missionary type that the early days of missionary work saw much of; but which to-day is fast passing, and being replaced by other types. He knew the thrills and thralls of pioneering; he denied himself the comforts of family and friends and wandered

far into fallow grounds, sowing seed in field and along hedge-rows; expectant of yields even when the fowl of the air hovered waiting to devour, hopeful of harvest even though the tares flourished to choke good growth. He never asked of others what he was unwilling to give himself. One wonders if with the passing of his like there will be a softening of sacrifice, and a weakening of heroism in the preaching of Christ. His spirit would offer keen rebuke.

He saw great changes in China during his life-time; and though alert to discover them, he never despaired, never grew morbid or hopeless. Called upon twice in his family to face crushing bereavements; to face death himself during Boxer Days, and to hear questionings in later days, he still was able to abound and encourage; to say to the last that China needed nothing but Christ, and his aim never fell below the lofty level of giving nothing less than Christ as his answer to all personal and national ills.

His friends—those who labored longest and closest with him—are proposing a memorial. It would be interesting, though impossible to discover, to know how far-reaching and lasting the memory of him will be over the wide areas where his smiling countenance, swinging gait and ringing voice will not soon be forgotten. For his works do follow him, and being dead, he yet speaketh.

"He were a path if any were misled;

He were a robe, if any naked be;

Should any chance to hunger, he were bread—

If any be a bondman, he were free;

If any be but weak, how strong was he!

To timid he was brave, to sick men health;

To blind men sight, and to the needy wealth;

A pleasure without loss, and treasure without stealth."

E. M. POTEAT, JR.

Our Book Table

THE CHINA CHRISTIAN YEAR BOOK 1926. (Fourteenth issue of the China "Mission" Year Book.) Edited by Rev. Frank Rawlinson, D.D. Christian Literature Society, Shanghai. Price \$2.75.

Two significant features in the year book before us are the change in title and the character of the contents. As the preface points out, the change from "Mission" to "Christian" year book indicates a change in emphasis. This moving away from the mission-centric position makes it possible for this issue to more fully and faithfully interpret the changing thought that pulsates through the Christian movement in China. The last issue of "The Christian Movement in Japan, Korea and Formosa" has fair and frank contributions from Japanese leaders in the various departments of Christian work, and in this volume dealing with the Christian Movement in China out of thirty-eight contributors seventeen are Chinese.

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To these latter we wish it had been possible to add the convictions and experiences of some workers whose service has not been reported in this We know how difficult, in fact how almost impossible, it is to get replies and reports from many workers; but we wish it had been possible to have on record the activities, especially along evangelistic lines, in which many who are apt to be included in the inarticulate group of Christians are finding effective expression.

In his valuable interpretative introduction the editor expresses the opinion that whilst the inarticulate mass of Chinese Christians is practically an unknown quantity, probably when fully awake this body will follow the lead of the articulate group. In all probability this opinion will be combatted, but at any rate it is obvious from much of the material in this year book that the articulate group of Chinese Christians, with its growing self-consciousness, is working towards spiritual self-direction. We believe that this development will be welcomed by the missionary body. This end has been faithfully worked for by the great majority of workers from the West and whilst there may be occasions for criticism and opinions to differ from we cannot but be thankful for a mental alertness and a Christian self-consciousness that will attain, through responsibilities borne and experience gained, to a healthy spiritual autonomy.

In Part I, which is devoted to the Christian movement and national affairs, Professor MacNair contributes a masterly survey which shows that on the whole the outlook for Christianity is exceedingly bright in spite of civil war, treachery and confusion; Dr. Harold Balme discusses the question as to whether the surrender of special privileges is the right and Christian course for missionaries to follow; whilst Messrs. J. J. Heeren, L. T. Chen and E. C. Lobenstine supply three helpful studies. Part II has four articles on Religious Thought and Activity. Church Life and its Activities is discussed under Part III. Specially valuable are the articles on Cooperative Christian Activities in China by E. E. Barnett and Special Problems in Evangelism by Dr. Rawlinson. In the latter reference is made to the reported low spiritual vitality of the Chinese laity and the question is asked, "Why is the Christian dynamic not fully reproducing itself in China?" Part IV is devoted to Missions and Mission Education and Students, Part VI to Social and Industrial Problems, Part VII to Medical and Health Work and Part VIII to Literature, the last article of which is a scholarly presentation of Philosophical and Religious Thought in China by F. R. Millican. Obituaries and four appendices complete a remarkably rich number.

As we studied this year book, examining trends of events and currents of thought, also weighing the conclusions of the various writers, the inevitability and advisability of changing expression, new emphasis, and timely and generous adjustment was obvious. To a great extent the emergence of political and social factors, the increase in knowledge and advance in education may have been responsible for the desire for readjustments and self-determination; but may not the hopeful surgings and cravings that are here recorded be in response to the call of a higher power. Chinese criticism of Christianity is shown to be directed to institutional Christianity rather than against the personality of Christ; we find Chinese Christians being attracted by a new vision and responding to a new call; and whilst weaker Christians are being weeded out "Strong Christians are being made

stronger. Divided Christians are being drawn closer together."

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THE HUNG SOCIETY, OR THE SOCIETY OF HEAVEN AND EARTH. J. S. M. WARD and W. G. STIRLING.

This work describes and discusses at length a secret society which has existed in China, and other parts of the world where Chinese have been domiciled, for many years. There are some who have attempted to link up this society with Freemasonary, but with that fraternity it has no connection whatsoever. Nevertheless this book should be of intense interest to Masons as a comparative study in connection with their order.

The first volume of this work (three volumes in all) is now off the press, and those interested in the study of ancient and primitive rites will no doubt look forward eagerly to the appearance of the second and third volumes.

This first volume consists in the greater part of a translation of the ritual of the Hung Society which has been made by Ward's collaborator,—Stirling,—together with a description of the initiation ceremonies, signs, pass-words and other related subjects. The other volumes, I understand, will discuss these in detail and in a comparative manner.

Ward goes into the subject with that thoroughness and detail which characterizes all of his writings, and it is indeed a pity that with a lack of knowledge of the Chinese language himself he has had to depend upon a collaborator who evidently was not equal to the task before him. Mention is made of the checking of Stirling's work by others, but I find evidences that such has not been carefully done. It is not possible, however, to specify in this necessarily short review.

Personally I cannot agree with Ward as to the antiquity of the Hung Society, nor to its having been of a non-political character at any time.

A monastery called the Shao Lin Ssu (少林寺) was located in the province of Honan in the Têng Fêng (登封) district south of the Yellow River and about 50 miles to the south-eastward of Loyang at the Sung Hill (量山), and it is quite conceivable that a monastery of militant monks might have assisted in repelling border invaders as indicated in this study. This monastery is said to have been established in 227 A.D., and therefore it is not at all unlikely that it had a defensive organization with the monks trained in the military art. It was to this monastery that Bodhidharma went when he came to China, and within its precincts he is said to have sat for nine years in silent contemplation gazing fixedly at a wall, with the miraculous result that his countenance was impressed in and became visible upon the wall. Bodhidharma would thus be most intimately connected with this monastery, and might well have been taken as its "patron saint," which would readily explain the appeal of the five monks, referred to by Ward in note 6 at the foot of page 62.

I am of the conviction that the Shao Lin Monastery referred to in the ritual is this one in Honan province, and not one of the same name located in Fukien province, as is generally assumed apparently, or else that the ritual combines the flight of the last of the Mings with this monastery and incident, and hence places the scene in Fukien to which place he fled.

Taking it all in all, this work is a valuable contribution to the literature on secret societies, but its value would be enchanced by the inclusion of the Chinese text of the ritual, and it is to be hoped that the authors will fall in with this suggestion and include this text as a supplement to the third volume.

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THE ETHICS OF BUDDHISM. S. TACHIBANA. Oxford University Press.

This is a study of original Buddhism by a Japanese mind on the basis mainly of texts and works edited and prepared by western students. The purpose of the author, professor of Pali and Primitive Buddhism at the Komazawa-Daigaku, Tokyo, is (page 95) to classify and clarify in a modern way the moral ideas of the Buddha with a view to seeing how far a system designed twenty-four centuries ago can appeal to the modern mind. treatment of the subject is, therefore, somewhat academic. of the personality of the Buddha is merged in the analytical treatment of his ideas. Perhaps this is inevitable. Naturally little is said about Buddhism in China or modern Buddhism. In a sense the book is a "back to Buddha" argument. It is interesting and stimulating nevertheless. Comparison between Christianity and Buddhism is only occasionally and lightly touched upon. Yet after reading the Christian can only realize anew how close Buddhist and Christian morality are. One notion is most effectually disposed of. It is shown that the true Arahan was not expected to be so egotistically set on his own salvation as has usually been supposed. His aim while individual was not exclusively egoistic: to be social minded was part of his obligation and effort. The main part of the book is given to the study of fourteen selected virtues. The author's treatment of these is very thorough. His choice of the ethical aspect of Buddhism as the main topic of this thesis was due to the fact that this aspect of Buddhism has been somewhat overlooked. The result of this study is that Buddhism is seen to be a very comprehensive system of practical morality. Buddhism may in its esoteric moods teach that personality and life are illusions born of egoistic desires. Nevertheless its morality aims to have these so-called illusions expressed in the highest ethical efforts. Undoubtedly the Buddhism one sees in the ordinary temple life of China is far below the ideals of its founder. Buddhism as set forth in this volume can only and always be an influence for morality. In two respects Buddhism as here outlined touches the deepest and best thought of China. This may well be another of the reasons why it has appealed to the Chinese mind after being understood by them and after having worn off, through long contacts, its original foreign guise. In the first place Buddhism lays tremendous and constant emphasis on the necessity of veracity, truth and the search for truth. final enlightenment for which all Buddhists seek is really an apprehension of the truth. Salvation comes through enlightenment, the road to which is constant ethical striving. In the second place Buddhism lays considerable The first is specifically mentioned by emphasis on human sympathy. Confucius and the second by Mencius. This is a good book for those in Christian institutions who have to teach the elements of Buddhism and desire while doing so to present its values from a Christian viewpoint. Like Confucianism, generally speaking, Buddhism as here presented looks on human life principally from the viewpoint of its ethical significance. that not also a Christian emphasis?

SHI, THE STORY TELLER. ELLIOT I. OSGOOD. Powell and White, Cincinnati, Ohio.

This is a stirring story. Shi dropped into story telling as a vocation because of a natural gift in that direction. He dropped into the use of opium to relieve his loneliness and because many others did so. He changed his story because the Gospel gripped him. He also fought under its influence a tremendous fight against opium. Some of his old stories are

given. His way of telling the new one is likewise suggested in a sermon or two. His way of preaching reminds one strongly of Christ's way of reaching the heart of the crowd. He had only a year and a half of education in an old-fashioned country classical school. He served as a simple evangelist for nearly twenty years. He told and lived the great Story in a personal way. Often he suffered for it. Much of the book is given to describing the conditions under which his work and that of missionaries grew. Revolutions, riots and other incidental hindrances all come in. There is much, also, of the ordinary psychology of the Chinese. The book, therefore, gives as clear an insight into the problem of promoting Christianity under actual conditions in China as any we have seen. It also affords a clue to that personalization of contacts and methods which the Chinese are constantly saying is the only way to present religion to their people. This story deepened our appreciation of the lovableness of the Chinese and the beauty of the Story. It also shows how Christ attains his hold on the human heart, not by elaborate schemes or programs but by simple human contacts and efforts.

ISOLATION AND CONTACTS AS FACTORS IN THE CULTURAL EVOLUTION OF CHINA, KOREA AND JAPAN PRIOR TO 1842. CHAPTER IV, RELIGION. Professor CHIANG LIU. (two pamphlets).

These pamphlets are reprints from the Chinese Social and Political Science Review, Volume X, April and July, 1926 respectively. The author is very frank about the various religious movements in these three countries. Japan, he thinks, has shown no originality in her religious development as outside of Shintoism (even that he thinks may have come from China) all her religious systems were taken over from elsewhere. Only two of the various Buddhist sects in Japan are original in development. He gives a number of curious parallels between Christianity and Chinese ideas and thinks that the term "Je-hi-wei" in the fourteenth chapter of the Tao Teh King is nothing other than Jehovah, probably accounted for by the fact that the Jews entered China in the sixth century B.C. Chinese religions are analysed and their interaction and interrelations brought out. A curious parallel is exhibited between Chinese and Roman religious ideas. However since there is no evidence of contact between the two centres early enough to explain the resemblance he is inclined to think that these similar ideas developed indigenously and separately. The Chinese, he thinks, are more likely to be interested in a religious system if it is different from rather than if it is similar to their own. They are originators rather than copyists. One weakness of this comprehensive study is that the references are so often second hand and sometimes one feels that they have been used without a careful estimation of their actual value. There is, however, much in this study to make one ponder. It is of the type that modern Chinese are carrying on in every direction.

THROUGH THE MOON DOOR. DOROTHY GRAHAM. J. H. Sears Company, Inc., New York. G.\$5.00.

This book records the personal impressions of Peking received by one with an artistic insight. The impressions were acquired through observant visits to those parts and phases of Peking which westerners usually visit. It does not deal with the city's byways. The author saw the surging life of this ancient capital through eyes warm with humor. Her style is at

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times interestingly racy and sometimes even hilarious. Her many experiences with the old custom of "squeeze" are told without a tinge of bitterness. One glimpses an amused smile on her face as she depicts the strange adventures that lurk around every corner of this teeming hive for the unsophisticated westerner. One does not go to a book like this for historical references. Indeed use is sometimes made of reading the sources of which are not indicated. For those who wish to catch something of the Chinese whimsicality of spirit, to feel the colorful moods of an ancient people, to glimpse something of their varying interests, their elaborate ornamentation of life and the lights and shadows of wealth and poverty, this is an excellent book to read. It makes a fine introduction to Peking. After reading one should have a desire to see and feel the many facets of life depicted therein. Naturally it does not go deeply into Chinese life and ideas. Occasionally one senses a superficial interpretation where a longer experience would have dictated something more meaningful. But it is sympathetic throughout. Both Chinese and foreigners come in for subtil digs at times. It is unusually well illustrated. It is an intriguing series of impressionistic pen-pictures. As enabling them to know what to expect in Peking it is a useful book to send to friends at home.

A DAUGHTER OF CATHAY, A NOVEL. By J. C. KEYTE. London: Alston Rivers, Ltd. 1926—Price 7/6. Chinese Currency \$4.00.

This is the best story of China that the reviewer remembers reading the best in a variety of ways. The plot is well-developed; the narrative is intensely interesting, the interest being sustained to the end; the characters are real—Captain Hou is priceless; the incidents are far from impossible, or even improbable; the style is good; and the inter-relations of sympathetically and unsentimentally westerners and Chinese most presented. The story is located in Szechuan, and deals with missionaries, their converts, business men, consular officials, bandits and the military, What The Cloister and the Hearth does for Mediaeval Europe and Kim for India, A Daughter of Cathay does for Republican China. The keynote of the story is to be found on p. 258; "There was, he felt, no future for foreigners, as a class, in China, if gain was to be reckoned in material terms. But for a few who recked little of material gains or showy distinctions, for the western men and women who would unostentatiously befriend Chinese upon whom rested the burden of leadership in business, in government, in religious and educational development—for such there was a real place." Missionaries, business men, and diplomatic and consular officials will find much of value in this exciting and well-told story. Two things the reviewer hopes to see: the filming of the story, and the sequel which will carry the adventures of Minsan to their conclusion,

H. F. MACNAIR.

OUR SECOND DECADE IN CHINA. 1915-25. By Missionaries of the Augustana Synod, Mission, Honan. Board of Foreign Missions of the Augustana Synod.

This volume is made up of reminiscent historical sketches of the work and workers of the Honan Mission of the Augustana Synod. It is profusely illustrated with pictures of missionaries, mission work and unusual aspects of life in China. The different chapters deal with various aspects of mission work. Much insight is afforded into the problems and joys of

Christian work in China. Much of the material is built up on the basis of personal experience. The background of China's unrest and suffering also receives frequent mention. As a whole it is a useful book for those who desire to understand the aims and struggles of a denomination other than their own. Its primary usefulness, however, would seem to be that of a study book for those interested particularly in the work of their own denomination.

A New Translation of the Bible. Containing the Old and New Testaments, in One Volume. By Dr. James Moffatt. Hodder & Stoughton. 20/- net.

Dr. Moffatt's translations of the Bible, as hitherto published,—the New Testament in one volume, and the Old Testament in two volumes, have now become indispensable, at least as books of reference, to English-speaking Bible students. The popularity of these translations will doubtless be greatly increased now that the whole Bible is published together in one volume, and that a handy, portable book, printed in clear, easily legible type, on good paper. The volume is not much bulkier than familiar editions of the Authorized Version in similar-sized type. It measures in inches, 734 by 51/4 by 11/2, and its weight is only 18 ounces.

The Bible Societies which, in China, have so well succeeded in producing the Chinese Bible in legible type and in compact form will perhaps best appreciate this latest achievement of Messrs. Hodder and Stoughton.

Of the merits of Dr. Moffatt's translations it is not now necessary to write. Whether we like modernized renderings of the text of Scripture or not, they have come to stay; and among them none occupies a more honourable place than Dr. Moffatt's work. To him belongs the distinction of being the first of modern translators to compass the whole Bible; and it is fitting that we should have it complete in one volume. The price is not high when it is remembered that this is a book of 1,340 pages. We predict a very rapid sale for this edition, and that many subsequent editions will be called for.

God and Reality. Marshall Bowyer Stewart. Bishop Paddock Lectures, 1925-6. Longmans, Green and Co., 55 Fifth Avenue, New York.

These lectures give the cream of theistic thought for the present and much of the past. In the end the attempt is made to outline a concept of God that will be humanly compelling and at the same time inclusive of modern ideas in so far as they affect that of God. In the patristic period Christians may have had a fairly definite doctrine of God. In the time of Clement and Origen it was an "unstable compound." The same thing is true-of those who think deeply about such topics in modern life. There is no way of knowing how the masses, who go to church and say their prayers, think about God. In this book various theistic theories are, so to speak, laid on the dissecting table and evaluated. The urgent need of a synthesis of existing ideas is pointed out. There are, however, "few signs that it is near accomplishment." Christian workers in China who have to deal with thoughtful Chinese should know and recognize these facts. Not a few of China's modern intelligentsia study them for themselves. There is an enlightening discussion of "Christ as God the Proximate Reality" and God the Ultimate Reality. Some Christians think the idea of God has been fixed once and for all. These lectures effectually dispel that notion. The problem of the finite mind and the infinite God

is analysed in an illuminating manner. Most minds are satisfied with, indeed can grasp no other idea than that of the Proximate God. The author thinks, however, that what is called for is "essentially a restoration of some very ancient characters in men's idea of God." At the end he sums up the significance of Christ in this connection. "Christians," he says, "judge the universe by Christ as its supreme interpretative fact." Jesus was judged to be divine because he had the character of God the Supreme Value. He is identified with God who is the Sum of Values. This constitutes a synthesis "of two of the leading ideas of God, the definite Object singled out from the environment (The Proximate God) and the Consummation of all Values." The lectures thus lead the reader past the unstable compound to something more definite and appreciable and withal modern as well as historical.

To Christ Through Evolution. Prof. Louis Matthew Sweet, Doran, New York. Price \$2.50 gold.

Dr. Francis L. Patton in "Fundamental Christianity" says, "It is the duty of the critic of the evolutionists to be sure of his facts before framing an indictment against a large class of respectable thinkers." Prof. Sweet is a master of the facts involved. This, together with a thorough knowledge of philosophical and theological method, makes his book of the greatest value to anyone who is willing to give time and thought to it. It is not a book for light reading.

The first chapter on "The Bible, Science and Man" is one of the sanest treatments of the relation of Evolution to Genesis that the reviewer has ever read. It sends one into the body of the book with the assurance that whether Evolution be proven true or false, the essential religious values

of the Bible are not affected.

After a keen criticism of the idea of progress, Dr. Sweet shows conclusively that mere descent does not guarantee progress but that progress implies teleology and teleology implies God. "We must somehow get behind or above and beyond mechanism in order to reach or include the

idea of progress."

The impression which the book makes on the reader is that the author has driven the Evolutionists into a dilemma. Either they must frankly admit that evolution is an unproved and probably unproveable hypothesis, unable to settle either the question of origins or the method of descent or else they must frankly embrace a theistic view of the world and admit that evolution is simply a "modal description" (p. 277) of the method used by the Supreme Mind in a process of what may be called "Creative Evolution," with new creations occurring in the process.

Regarding the creation of man, Dr. Sweet's conclusion is, "That man

Regarding the creation of man, Dr. Sweet's conclusion is, "That man made his appearance by an act of God, and by a sudden upward leap, developmental in the sense that it involved a directive synthesis of processes already in operation throughout the animal kingdom and an inherited organic basis, but creative in the sense that it was not contained, and therefore, that it cannot be explained, by anything which went before."

p. 274).

In the last three chapters, Dr. Sweet turns from the discussion of the scientific aspects of evolution to its theological aspects and attempts to show how it is possible to look upon Christ as the climax of the whole

evolutionary process, completing and giving meaning to it. This section is less convincing than the earlier chapters and often involves the author in a kind of speculation which he has already condemned in the scientists.

On the whole the book is a thoughtful and worthwhile contribution to a much discussed subject. It is restrained and scholarly throughout. And, coming as it does from a teacher who is admittedly conservative in his theological thinking, it is a valuable ally to those who may be contending for a theistic view of creative evolution.

C. S. S.

THE TRUE STORY OF AH Q. By Lu-HSUN, translated by GEORGE KIN LEUNG. 100 pp. The Commercial Press, Ltd., Shanghai Mex. \$1.20.

Foreigners in China are pathetically unfamiliar with the literature of the common people. A survey made of the reading done by them shows that very few are reading the poetry and fiction that reflect the thoughts and characteristics of the Chinese. Mr. Leung is doing an incalculable service through his translations. He has been very successful in preserving quaint idiom without burlesquing it, and even in carrying over much of the humor with which Chinese literature abounds. Ah Q is a familiar village character. The reader, if he has lived in the interior of China, recognizes the rustic at once. It is to be hoped that "The Lone Swan" and "Ah Q" are but the beginning of Mr. Leung's work in this field. The Commercial Press is to be congratulated on these publications.

THE AWAKENING OF CHINA. By JAS. H. Dolsen. The Daily Worker Publishing Co., Chicago. 267 pp. 21 illustrations, 7 maps.

A valuable handbook of information,—historical, geographical, political, economic; written from the Marxian viewpoint. There are unfortunate exaggerations and inaccuracies that damage what would otherwise be a forceful putting of a good case. The writer makes common cause against capitalism and militarism. His economic summary is good. His portrayal of wretched labor conditions is vivid. He does not sufficiently show that Chinese capitalism shares in the guilt therefor. The final letter in the appendix would better have been omitted.

C. L.

REVOLUTIONARY CHRISTIANITY (本 命 符 基 香 數). By HARRY F. WARD, translated by 簡 又 文 and others. Published by National Christian Literature Association, Price sixty cents. 260 pages (mandurin).

The book contains articles, speeches and one letter that came from the pen of Dr. Ward. Though they may not cover the whole system of thought of Dr. Ward, they give us the principal ideas of his teaching. These essays appeal to Chinese Christians, because they mean what they say. Perhaps if the anti-Christian brethren would read this book, the anti-Christian movement might evaporate. After all, Jesus Christ is man's best friend. Unfortunately, the reviewer was told that when this book was examined by the British authorities at Hongkong, it was refused entrance into the port. "Revolutionary" evidently is not a safe word for a title. A few typographical mistakes appear here and there.

noitsutia Correspondence

Chinese Christian Leaders Wanted!

To the Editor of

The Chinese Recorder.

DEAR SIR: - Owing to the chaotic conditions prevailing in China at this time, I did not get my September issue of the RECORDER on time. This must serve as my excuse for

not writing earlier to you.

I wish to thank Rev. E. W. Burt for his article on "Equal Coopera-tion the Present Goal," which appears in the September number of the RECORDER. It is timely and faithfully states the condition of a large number of the churches in the inland provinces of China. I can add my word of testimony so far as the section of Szechuan, in which our mission is working, is concerned. With bright and promising exceptions, the churches in our district are in lack of capable leadership. Like the Baptist churches in Shantung, our constituency is to a large degree in country towns and villages. There is a lamentable amount of illiteracy in the membership of these congregations. Very few of them are able to give much towards the support of the church. In some of the large cities of our district, we have finally succeeded in securing ordained men for the churches. These are few in number. We rejoice in them for their splendid service; and also as a proof of what can be done when leaders are well trained and prepared for the difficult work of the Christian pastorate in China at this time.

These facts should be known and most carefully studied by the

National Christian Council before it issues any further statements as to the strength of the Christian Church in China. As Mr. Burt very well says, some of the churches in the coast cities, and more especially in South China, are prepared for the full transfer of power and responsibility; but they constitute but a small part of the nation-wide Christian church in this land. It is departing from the realities of the situation to base estimates of the strength of the Christian Church in China on such splendid examples of what has been accomplished after over a half-century of work.

It does not seem to be safe at this time to hand over the church property to these struggling churches. As Mr. Fay says, and he knows the situation well in this part of China, "The church might have to sell the property to pay the taxes." Already, in parts of this province, the taxes for 1927 have been collected; and it is not certain that they will not be collected again when the next horde of military vampires get into power. Better go slow and make sure that we are really helping our fellow Christians in such places.

Thanking you for space in the RECORDER, I remain,

Cordially yours,

J. TAYLOR.

American Baptist Mission,

Chengtu, November 22, 1926.

(We cannot recall any "statements" anent the strength of the Christian Church in China issued by the N. C. C. since the National Christian Conference. Will our correspondent please enlighten us. Ed.).

Viewpoints on the Present Situation

Hankow

"You ask how our work has been adversely affected during the past year. With an increase of circulation of one million eight hundred thousand over our previous highest record, and a circulation reaching just on six million, one would scarcely imagine we had been adversely affected. Yet on the other hand the sales value of the matter sold showed a decrease of ten thousand dollars. Just what has happened? For one thing we have largely dropped the sale of school books other than religious Education texts, and that has adversely affected our takings, and for another thing the general shortness of money on the part of missions has meant the purchasing of cheaper kinds of tracts and this has adversely affected our financial returns. But the gratifying fact is the Tracts are being Used. The adverse circumstances are practically all external: the failure of the post office to reach many places because of civil war, and the temporary suspension of work in some centres for the same reason or because of brigandage, would account for some of the falling off.

"Now as to constructive development. We notice a strong desire on the part of both missionaries and especially Chinese Christians, to find out just what Christianity has to say about the burning questions of the hour. What is the social message of Christianity; has it any inherent power to bring peace between rival ideas: can it re-create society? Just at present young China is not interested in theology as such: it is more interested in the more man-ward side of Christianity, and is more likely to be won for Christ by a study of His personality and teaching, than through the presentation of other sides of His work. One of the most pressing duties of the Church is to attempt to show that Christianity can touch the present life of both individuals and of society in general. Tracts of this nature are urgently needed; and we need as a church to learn a lesson from the propagandists outside the church, that the printed word is an invaluable aid to evangelism."

Religious Tract Society for China, Hankow.

Changsha

"It has been said that the greatest thing a human soul can do is to see, and to tell what has been seen.

"What is TRUTH? What is the truth about Christianity? What is the truth about Christian work in China? What is the truth about us? I consider these questions as vitally related to your first question.

"The answer to the question of the truth about us will differentiate

and integrate itself according to where the emphasis is placed.

"It has been said that the spirit of India concerns itself about truth for truth's sake, religion for the sake of religion. In the West the emphasis has been in the adjective about, in the objective conquest of nature. In the Orient, particularly in China, the emphasis has been on us, the social relation between man and man. This view leads me to the following considerations:

"The present critical opposition to Christian work in China during 1926 leads to reflection. The phenomenal power in the emotion of the current idealism which has wakened China seems to usher in a new tide of advance towards righteousness which in its ideal essence is not opposed

to Christian living.

"The comprehensive problem might therefore not be to discover or to endeavour to modify the attitude of this great movement toward the Christian Church or Christian institutions in China. If this movement has in itself a God-given power of life, the outstanding problem for Christian work in China in these days is to be on God's side.

"The reflection which should be very timely at this decisive hour should, I believe, be directed towards knowing more of the truth about ourselves. That is, not in our customary way of thinking in terms of our material environment, not more dynamic conquest, but inhibitive inquest.

"It seems as if the whole complex of the West exhibits a way of life wherein the conception of dynamic power is paramount. The Occidental definition of science describes the significance of discoveries in terms of gathering the facts of the universe, studying the forces which bring about changes in order to gain control of fate. This tendency seems to have become an end in itself. We are on the way, going, speeding up the processes. We have been discovering, organizing and utilizing greater forces in nature and in human society than we have ability to control. It is a timely question whether the processes we instigate in reality mean progress or retrogression. We do not safely realize on what way we are. Is it the way of truth? Do we realize the significance of our motion and commotion?

"The vital problem, it seems to me, may be condensed into a few slogans. What is more important than to have science is to have it safely guided by, "con" something: con-science, conscience. Our forced quest of motion may be disastrous if not led by a divinely inspired emotion. The price we pay in advanced material education, in tuition, is not so important as vital in-tuition. Instead of the worship of power we should

realize the power of worship.

"Our instinct towards logic and self-preservation should be converted and spiritualized into theologic consecration. The Alpine and Nordic Simon Peter type should be converted from a piece of cold rock to a warmhearted, living pillar in the temple of God, in the body of Christ. When thus converted he would be able to strengthen his brethren and to feed the fold of Christ. The outstanding problem of the hard working soul of the West with his cast iron interpretation of Christianity is to gain a new vision, to become a seeing Paul.

"The outstanding problem for Christian work in China and in the rest of the world is how to see and realize in life the significance of the

complete salvation through faith in Jesus Christ.

"What are finally the outstanding constructive tendencies noted as ap-

pearing in 1926?

"With the strong feeling I have of the vital necessity for revision and retrospection in our expression of Christianity, such as shown in our works, I believe that the most constructive tendencies at present in a particular way is in the realm of the appear in divine in struction.

way is in the realm of the unseen, in divine in-struction.

"It is difficult for me at present to see any noteworthy constructive tendencies. Destruction and disintegration seems to be the state of affairs. The Christian work and its organization seems to cripple and crumble. What there is of vital constructive realities must be among the unseen, eternal ordinances of God, through communion with Christ in faith and prayer."

the time a bereath to be at Manchuria severation

"It may seem at first sight to be rather remote from our spiritual calling, but here as everywhere else in China it is the political chaos that has raised our most serious problems in the Church this year. For example, here is one with real spiritual issues involved in it, the financial madness. I do not refer to the chronic impecuniosity common to the whole land, nor to the cruel extortions exacted from the common people to appease for the time being the insatiable maw of hydra-headed warlords. Here in South Manchuria we have in addition a problem all our own, which dwellers within The Wall can hardly appreciate, owing to the rapid depreciation of the paper currency, which is the only money that the people ever see, save when they travel by rail and need Japanese yen. This "fengpiao," as it is called, was originally valued at 1.20 per dollar (Mex); but it fell as low as six in summer till over a dozen leading bankers were executed in Moukden in an attempt to control exchange by act of Parliament. In spite of that, however, it runs about four to-day and goes on depreciating all the time. In such a state of matters it is not to be wondered at that an institution like the Church which depends upon voluntary contributions for its support should be the first to feel the pinch. No matter how generously minded our Christians may have learned to be, the shadow and uncertainty that prevails all round paralyzes and restrains all efforts. Our pastors' salaries, for example, have hitherto been reckoned and paid in fengpiao, and our Manchurian Synod has a wholesome rule that no funds from abroad, no mission funds whatever, shall be used for pastors' stipends. No Chinese pastor so far has been ordained until a congregation is prepared to undertake his full support in proof that it is a really native church that we are founding in the land. But in the present emergency there will be a strong temptation among weaker brethren to dip into mission coffers, the more so as Synod enacted at its summer sederunt that pastors' salaries be henceforward reckoned in big dollars, such as are current in Kwanli local finance boards. They are already greatly perplexed as to how to make ends meet at the end of this year. You say this is a mere matter of accounting. Not by any means. A little reflection and, still better, some personal experience of a land where a rapidly—depreciating continuously-inflated currency is all the people have to use ought to be enough to convince the sceptical of the spiritual problems and anxieties that arise from the confusion for our Christian leaders. In common with the followers of Christ all over the land we long for and pray for the day when warlords cease from troubling.

"Turning to "constructive tendencies," we have been greatly cheered by the readiness of our young folk in this district to take part in such activities as the vacation school movement. There has been a certain amount of reaction and recognition of the folly of much that happened in the summer of 1925, and there has been a steadier application to sound work in our schools than ever before. This will bring forth stronger leaders in years to come than we have had to depend on hitherto. Yet let it be remembered that this spirit is mainly attributable to the loyalty of our

present staff in a very difficult environment.

"Our Chinese pastors too and their sessions are, I think, taking a better grip of their responsibilities and leaning less upon the missionary than before. The Synod has just appointed one of the pastors of Liaohai Circuit, Pastor Chwang Chen Sheng, as General Home Secretary for

the whole church of Manchuria with an office in East Moukden. This is a new move with the promise of a fine forward stride on the part of the Chinese ministry in it: the only thing I regret about it is that two-thirds of the salary and expenses attached to it are to be drawn from mission funds from abroad. I wish it had been purely indigenous from the first.

"Another constructive discovery that has interested me in our own city and district is that the selling of gospels must be pushed afresh. A colleague, who at the beginning of this year was appointed to this district for temporary service, has given himself mainly to this form of work, and he has been astonished at the ready welcome he has received everywhere on the streets and lands with his message and his books, selling in about six months approximately 30,000. I used to do a great deal of this kind of work in my younger days, but I confess that in recent years I had thought that the day for the foreign missionary personally spending much time in selling scriptures on the streets of his own town, in Southern Manchuria at least, was pretty well gone by, especially in these days when so much anti-foreign feeling is latent. My colleague has found on the contrary that there is a general disposition to listen quietly and respectfully both among crowds and in individual conversation with strangers. He asserts that he has not found a sign of hostility anywhere, and he is not just the meekest of lambs when stirred by opposition.

"I don't know whether you would include my last among Christian constructive tendencies, viz., that a vigorous Government or Municipal Hospital for the free treatment of men and women has been running in this city for over a year now. A Christian doctor, a graduate of our own middle school and of Moukden (Christian) Medical College has been at the head of it for most of the year, and half a dozen, at least, of the staff of assistants were trained in mission hospitals, all but one, I think, being baptized persons. It is quite independent of the church, being supported by a tax on all the grain that comes into the city, bringing in—I give figures with some reserve,—some \$40,000 fengpiao. That it is appreciated is proved by the fact that there is a daily attendance at the dispensary of about 250 people. Although it is not Christian by name the doctor (abovementioned) and I have agreed that such an institution,—and there are several other similar in other towns in Manchuria—could not have been but for the coming of Christ to the land. 'He that is not against us is on

our part'."

Shantung

"Shantung has on the whole enjoyed more tranquility than many of the neighboring provinces during 1926, but this is comparative only, and bandit raids and the terror of them have continued and multiplied through the year. The country people have, many of them, fled from their homes, hiding and seeking shelter where they can. Heavy arbitrary military taxation here as elsewhere has added to the burdens of the people. Neither life nor property is secure. Bishop Scott himself was carried away by bandits and had a narrow escape. During the first few months of the year the civil war got to the very gates of Tsinan but now the tide of woe has swayed to the Yangtse valley. Under these unpropitious external conditions it is useless to say much about the outstanding problems and tendencies of Christian work. Until more normal and decent conditions

are restored all such work is bound to be carried on at a severe disadvantage. Theories and tendencies expounded at Shanghai seem far away and out of touch with the sad and grim realities of daily life in most parts of this country, and one has little heart for discussions or prognostications. Optimism and complacency were never more out of place than at the present time of confusion. Many of the views set forth and the philosophies expounded by advanced Chinese, etc., in The Recorder would be more interesting if they bore more relation to the patent facts of the situation, which are either ignored for the most part or slurred over. I give you the impression of those living in the milieu of interior China as it really is to-day. All work is hampered by the oppressions and cruelties and struggles going on. Deacons and pastors find it almost impossible to get round the rural districts and attend to the scattered flock. Church subscriptions fall off or are collected with difficulty. Our schools manage to keep going and there have been no strikes. Our joint-boards are working as well as reduced allocations from home will allow. The tent evangelistic meetings have gone on in rural areas in spring and autumn under the leadership of Chinese and many names have been given of those desiring to study the Christian message. Given order and good government, and I believe we should see a forward movement, but it is surely unreasonable to expect much advance under present conditions. The wonder to me is that Christian work has gone on so well as it has. Even to mark time and hold the gains won in brighter days is no mean achievement in such a black year as 1926. I have not myself noticed any marked demonstrations of anti-foreign or anti-Christian feeling, except a much more general recrudescence of abuse on the street and some stone-throwing.

"Ours is emphatically the problem of the scattered rural peasant church. It has long enjoyed self-government in the full sense of the word and is self-supporting, but the problem of the trained ministry is more acute than ever, chiefly from economic causes. The church is unable to invite and retain the services of the best of its sons and daughters, trained at mission expense. The majority of these are found in mission as contrasted with Church employment, because missions both in this and other provinces pay more than the Chinese church does. This is a pressing and intricate problem. Too long the foreign society with its larger resources has competed with the infant and generally illiterate church. The Church tends to get the "leavings," i.e., the second-rate men, though there are happy exceptions. Perhaps the solution to which we are being led by the logic of facts is along the lines of Sidney Clarke's experiments in London Mission at Tsangchow, viz., no stated, ordained ministry for these country churches, but a Wesleyan system of voluntary unpaid Christian

workers."

Swatow

"Our problem was to adjust ourselves to the current anti-foreign and anti-Christian movements, which had the support of the local government, the press and of the labor and student organizations. Being a problem coming to us from outsiders it was not difficult to deal with it. We attended to our business in preaching the gospel and teaching in the schools if they were not closed (British) by the authorities. We were not interfered with in our gospel meetings at the Institute, which we held every night during the year 1926. Schools, which could not be designated as

distinctly mission, that is, when children came to us from non-Christian homes, (97%) were closed voluntarily by the Baptist Christian Institute. For we agreed with the Chinese when they contended that the education of their boys and girls was the duty of the local government of a given community. The questions are, "Can they do it?" "Have they the staff of teachers, the funds and the buildings to carry out such a program?" We put it up to them and they failed. But the Christian Institute gained in the giving up. There is no anti-Christian movement on in Swatow at present. The anti-foreign movement is really anti-British. All this is external to the Christian body. The more important problem was the internal revolution in Baptist churches for complete autonomy which movement was accelerated by the May 30th, 1925, disaster. True the mission had appointed a committee some months previous to consult with the Chinese leaders as to ways and means to hand over to the churches larger responsibilities. Alas, these were too late! The Conference of Baptist churches held during July, 1925, was typhonic and from that day on the Chinese have taken matters into their own hands. That is now nigh eighteen months ago. Looking back, no one would, for any consideration, return to the old way.

"What outstanding constructive tendency have you noted as appear-

ing in 1926?

"My answer to this question makes the best story ever told about

the Chinese Christians of the Swatow field.

"First:—The Chinese leaders and the churches are working together with great zeal to make good in this movement for autonomy. The leaders have shown truly remarkable ability. Their plans of administration are thorough and practicable. They are glad for advice from the missionaries, but the work and the responsibilities are theirs.

"Second:—Evangelism is being emphasized. Missionaries at one time feared that this important department of work might be slighted. But we

have been encouraged and there is no room for pessimism.

"Third:—The leaders are ringing the changes in all the churches to raise the budgets for conventional and associational work. The sums mount into thousands of dollars. The economic conditions of the Ling Tong District are not as good as they were several years ago. But these young

leaders are not afraid of difficulties.

"Fourth:—The leaders and preachers are making contributions of great sacrifice towards these budgets. At one of our associational meetings the problem arose as to how to present the budget for the year 1927 to the churches. The sums of money to be raised among the twenty-seven local churches appeared to be prohibitive. But a proposal was made that the leaders of the movement for autonomy make contributions out of their own funds before putting the matter up to the churches. It became a time of hilarious giving. In my thirty-one years in China I never witnessed such a scene. Hundreds of dollars were raised among these Christian workers. As these men appear before the churches during the year 1927 do you not believe with me that they will have assurance and conviction as they speak to the tight-wads in the local churches?

"Fifth:—The splendid opportunity for co-operation this movement offers the missionary. True, he is not the boss, but if he is worthy, he will be of great help to the young leaders, who want all the light they can get on any given problem. It is good to be a missionary in Swatow,

at present."

Foochow

"1. To my mind the outstanding problems for Christian work in

China which have emerged during 1926 are two:

"a. How can the Chinese Church and Christian institutions support the rapidly growing equipment which is being thrust upon them by funds from abroad. In many cases this large equipment whether it be hospitals, schools, churches, or Y.M.C.A. buildings has been planned for the past eight or ten years and, after frequent requests to the home boards, the money has finally been granted and the construction thereof is now complete or nearing completion within the past year or so. This means that we are coming into the use of new equipment requested by both Chinese and foreigners for the past ten years. None of us, however, realized what a difficult task it would be in 1926 to finance in China the care and upkeep of this equipment! On the one hand we are constantly being pressed to bear upon our Chinese Christian institutions to become self-supporting and at the same time we are finding it increasingly difficult to secure funds in China for their support. This may be due to the fact that we have not increased our Christian constituency among the wealthier classes as rapidly as we had hoped we could, and also the fact that fewer non-Christians are giving toward these Christian institutions than in former

"b. To my mind another problem is that the Christian institutions both in their equipment and organization are increasing more rapidly than is the native leadership to direct and control it. We have a number of very outstanding Christian leaders in China, but when their small group is spread out over this big nation we find that it becomes pretty thin. I feel that we must concentrate much more in the years immediately before us in securing a highly trained leadership, both volunteer and paid, for our Christian institutions. I can name some Christian institutions in this city which after twenty-five or thirty years of work are still largely in the hands of foreign missionaries and have developed very few Chinese to

take over the main responsibility.

"2. The outstanding constructive tendencies which I have noted as

appearing during this year are three:-

"a. Self-reliance on the part of the Chinese leaders. This, of course, came about in the process of taking over great responsibility for the manage-

ment of the Christian institutions.

"b. Christian Home Education. It is encouraging to note the emphasis which church, schools, and other Christian institutions are placing upon 'Better Homes' Movements.' This was exhibited in Foochow this last month when the Y.M.C.A. organized a 'Better Homes' Campaign' and had the loyal cooperation of churches, schools, and hospitals. The attendance for one week at their exhibits reached enormous figures.

"c. Personal Evangelism. We begin to see a new emphasis upon personal evangelism. I believe that all of our Christian leaders recognize that we have neglected it and are now placing a new importance upon it. I have noted this tendency being specially marked since the Annual Meeting

of the National Christian Council.

MISSIONARY TRAGEDIES IN 1926

(The dates in parentheses are those of telegrams announcing events,)

Six men, six women and several children were besieged in Sinyang. Ho., from about January 25th, 1926. For nearly a month they were under

fire. On February 9, Rev. D. Nelson was killed by a stray bullet. The last of the women and children left the city on February 9. (Hankow, February 23) Rev. David H. Thomas, wife and three children (Presbyterian) were attacked by bandits en route from Kachek to Hoihow. They lost everything. (March 27) In the middle of March there was a labor attack on the Stout Memorial Hospital, Wuchow, Si. The servants all struck. Students threatened the doctor's life. When leaving the missionaries of the Southern Baptist Mission were insulted by a mob. Later this hospital was returned to the Mission. (April 17) On June 7, Mrs. W. E. Sibley, of the Canadian Methodist Mission, was murdered by an insane man while visiting Chengtu. A little later Miss Manley, American, was also violently attacked An American Roman Catholic priest was kidnapped by bandits in West Hunan on July 15. He was later released Missionaries were besieged in Sianfu from May to October. Mrs. Bryan Brown and children were allowed to leave on July 19. In October twenty-four missionaries and children also left. Miss Hooper, C.I.M., was slightly wounded by a shot while on a boat en route between Tungkuan and Shanchow. (Peking, October 13 and 26) A Franciscan priest was murdered on August 4, at Taolicheng, near Sianfu, Shensi The missionaries at Siangtan, Hun., were persecuted by Canton Kuomingtangites. (Siangtan, August 10) A Roman Catholic priest was murdered by bandits on August 12, while travelling in Shansi . . . Dr. Cressy, of Shanghai College, was beaten and robbed by bandits on July 13, on the Luan river near Tientsin. . . A Roman Catholic priest was murdered by Kuominchun soldiers in Chahar district, Mongolia on or about September 1 Three missionaries were held as prisoners by the military at Wanhsien, Sze. (North China Herald, September 25) Mr. Davies, C.I.M., was captured by bandits at Chowkiakow, Honan on September 17. He was released on October 13.... Three American missionaries (one lady) were captured by bandits at Maliwan, West Hunan, on September 23. They were rescued on October 11 Rev. I.S.W. Ryding, F.M.A., was captured by bandits at Chenliu, Honan on October 5... Miss Faris (Presbyterian) and guest were robbed by armed robbers on the way to Tsining, Sung., on October 19... A Canadian missionary lady was held by pirates for six days near Kongmoon. (North China Herald, October 23) Bishop Scott was captured by bandits near Taian, Sung., on October 27. He was later released The missionaries in Liuyang, Hunan, were threatened with violence and forced to leave for Changsha on October 22. The party consisted of two men and four women The mission premises in Nanchowtung, Hunan, were wrecked on November 12 Seven Maryknoll Mission sisters and a Catholic father were captured by pirates on West River and imprisoned on the steamer Wai Hoi. They arrived safely in Hongkong somewhat later. (November 27) Kuomingchun soldiers damaged and looted missionaries' homes at Kaocanhsien, Fenghsinhsien, Tuchiapu, Tehanhsien and Anihsien, Kiangsi. (Peking Leader, December 10) A Belgian priest was captured by disbanded soldiers in the bishopric of Suiyuan, Shansi on or about November 29. (Peking, November 29). . . . In the spring the Canton Hospital was forced to close owing to labor demands which it was impossible for the hospital to accept. The Hsiang-Ya Hospital, Changsha was, during December, forced to refuse to receive new patients owing to labor problems among the nurses and the workmen. The Mosse Memorial Hospital, Tatung, Sha., was also forced to close.

On The Field

Christian Literature Society .-This society is not discouraged. It is facing the future hopefully. 1926 was an unsatisfactory year. sales were higher than ever before. Its reading public is also increasing. Sales at catalogue prices were about \$25,000. Discounts, however, brought the cash received down to \$18,479.41 which is still \$3,030.33 above the amount received in 1925. To these latter figures must be added \$4,325 for free grants. All this was brought out at the annual meeting which was presided over by Consul General Barton and well attended. The next annual meeting will be the fortieth anniversary of the society. During the year the staff has been strengthened by the addition of the Rev. Zia Sung-kao, the Rev. Albert J. Garnier, and Mr. Chang Shih-chang, B. A., of Shang-· hai College. The report notes that current literature from non-Christian sources is rapidly increasing along lines of sex-problems and communism. Reference was also made to the growth in China of Bolshevist propaganda. Dr. Kerr, a Presbyterian pastor in attendance on the Evaluation Conferences of the Presbyterian missions, urged greater attention to the production of literature giving a spiritual interpretation to life and showing the reasonableness of positing a spiritual reality behind materialistic phenomena. Dr. Reischauer of Japan, also in attendance on the Evaluation Conferences, said that early Japanese Christianity had been dependent on the Chinese version of the Bible. Miss Laura White outlined plans for stressing the spiritual and the beautiful in China's home life with a view to offsetting to some extent existing literature of a more depressing and debasing nature thereon. Mr. S. T. Wen also spoke.

short, as Dr. MacGillivray said, the society has after thirty-nine years of effort every encouragement to go ahead.

Two Suggestions by our Readers.—"If only missionaries would pool their experiences! Might not the RECORDER ask earnestly, and repeat from time to time, an urgent request that it be put on the privileged mailing list of friends' by all who send periodical or even occasional reports or circular letters home, with permission to use such material at will, but not binding the RECORDER to publish?" Evan E.

"What we need is time to get the RECORDER read. Why not let the RECORDER itself devise plans to make this possible. Here is one suggestion. Most missions have weekly meetings. Our mission has a weekly prayer-meeting and a Sunday afternoon service. Why could we not have a 'RECORDER evening' in the mission, say, once a month, when the contents of the latest issue would be thoroughly discussed? Certain members of the mission could be appointed each month to make a specially careful reading of the RECORDER and report on their reading. After such reports general discussion could be carried on. Thus the RECORDER would really get into the thinking and lives of the missionaries and prove of real benefit to all concerned. The RE-CORDER could help by using educational methods, as for example, in having a special page at the back where questions and problems for discussion were classified according to the themes discussed in the current issue. Your RECORDER is excellent. Let's get it used!" Chas. F. Johnnaber.

The RECORDER is willing. What do you think?

